The Royal Sufferer.

A

MANUAL

OF

MEDITATIONS

AND

DEVOTIONS.

Written for the Use of a Royal, tho' Afflicted FAMILY.

By *T*—*K*—D.D.

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TO THE

KING.

Great Sir!

PErmit me, I beſeech You, to lay at Your Royal Feet this ſmall Manual, which has no other deſign but the Supporting of Your Sacred Majeſty, and Your Faithful Friends and Adherents under thoſe Calamities which Your Majeſty has born with ſo much Magnanimity, Patience, and Chriſtian Reſolution, that it ſhews You to be the Heir not only of Your Royal Father's Crown, but of his Afflictions and Sufferings; Exerting the like Conſtancy and Courage under them, as that Bleſſed Martyr did. 'Tis true, indeed, Your Royal Father was a Proteſtant, and Liv'd and Dy'd in and for that Profeſſion; and I cou'd heartily wiſh that Your Majeſty was ſo too: For then we might quickly hope to ſee an end of our preſent

ſent Miſeries in a ſhort time. But tho' ſo great a Bleſſing be deny'd us, yet ſhall my Loyalty and Duty approve it ſelf the ſame, as if You were[illegible]; *for I cannot con*[illegible]*ive (what ever ſome may think) that Your Majeſty's being of another Perſwaſion than my ſelf, can diſcharge me from my Allegiance to You. And I hope Your Majeſty will not the leſs regard what I have here Written, becauſe I profeſs my ſelf, as I always did, to be a Member and an Unworthy Son of the Church of* England: *For as it has always been my Judgement, that he that Believes, Lives, and Prays, according to the Rules that Chriſt has given us, is a True Chriſtian and a happy Man; ſo I believe that the next way to Heaven is not to look after Controverſie, but Conſcience; and to ſpend our Zeal and Time not in being Contentious, but Religious: And therefore whereſoever I live in the Chriſtian World, whither Eaſt or Weſt, it is not my being a good Scholar that will make me happy, but a good Chriſtian; not a Learned Diſputant for Chriſt, but a Devout Servant to him: Nor the being of ſuch or ſuch a Party or ſide in*

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the Church, but a True Member of his Body.

AND if Your Majeſty wou'd Vouchſafe to bear with me a little, I cou'd eaſily demonſtrate this to be the moſt Safe Way: For, if I am Regenerated by the holy Spirit, and made a Chriſtian by true Baptiſm, believing the Scriptures; can it with any Colour of Reaſon, be Suppos'd that I ſhall ſuffer Damnation for not equally Believing Traditions? And if I make Conſcience to ſerve and Worſhip GOD, can it be thought I ſhall Periſh for not Worſhiping Images? If I pray to GOD, as our Bleſſed Saviour hath taught me, ſaying, Our Father, &c. *Who can think I ſhould incur the Sentence of Damnation for not Invocating Saints and Angels? And if I receive the holy Communion of the Body and Blood of Chriſt, in both kindes, according to Chriſt's Inſtitution, as even the* Roman Church *Confeſſes, who can believe I ſhall be damned, becauſe the Cup is taken away by a Council?*

THESE things I urge with all humility, only to let Your Majeſty ſee what reaſon I have to believe the Proteſtant Religion to be the moſt Safe Way: And if through the

Divine Bleſſing they ſhould be made Efficacious, to cauſe Your Majeſty to Return to, and Embrace the Religion profeſſed even to Death, by Your Royal Father, for whom I am ſure You have ſo juſtly a great Veneration, it wou'd be the Joy and Rejoycing of all Your People; and wou'd open a Door of hope to 'em, even in this Valley of Achor. *But if for our Sins, we ſhall ſtill be depriv'd of ſo great a Bleſſing, it is yet our Duty to ſubmit to the Soveraign Will of our Almighty Maker, and to continue our Loyalty to Your Majeſty, praying, That the Divine Goodneſs would graciouſly ſupport You under thoſe great and many Troubles wherewith it has pleaſed Him to Exerciſe You here; and at laſt to Tranſlate You to a brighter Crown, even a Crown of Immarceſſible Glory. Which is the Daily and Earneſt Prayer of,*

Your Majeſties moſt Loyal,
Faithful and Obedient
Subject and Servant,

T. K.

INTRO-

INTRODUCTION.

HAVING with grief of Heart, obſerved that Uninterrupted Series of Afflictions that has now for ſome Years attended one of the moſt Royal Families in *Europe* (to which I have the Honour to be particularly related, and thereby am involved in their common Fate, my ſelf having run the ſame Riſque with that of my Royal Maſter, and ſuffered the loſs of all as well as He) I have thought it my Duty, by the Enſuing Meditations, to caſt my Mite into the Royal Treaſury, and by conſidering the Viciſſitude and Uncertainty of all Sublunary States and Things, to offer ſome Support under that weight of Sorrow, which a Mind leſs Magnanimous than that of our Great Maſter, would have ſunk under long ago.

AND ſince the Holy Scriptures do inform us, that *Afflictions riſe not out of*

the Ground, neither does Trouble ſpring out of the Duſt, it will not be unneceſſary to inquire into the Cauſe from whence our great and ſore Calamities ariſe; for as in the Caſe of a Diſeaſed Body, to know the Cauſe from whence the Morbifick Affect proceeds, is accounted half the Cure; ſo if by a thorow ſearch we can come to know the Cauſe why it has pleas'd the Soveraign Majeſty of Heaven to Bring and to Continue theſe Calamiries upon us, it may, (accompany'd with the Divine Bleſſing) go a great way towards the Removal of them: There being nothing more certain, than that the way to have our Offended Maker Reconcil'd unto us, is, *To Search our Hearts, and try our Ways, and to turn unto Him againſt whom we have ſinned*; and ſo may we hope He will have Mercy upon us, and ſay to the Proud Waves of Affliction that have ſo long been rolling over our heads, *Thus far have ye gone, but ye ſhall proceed no further, and here ſhall your proud Waves be ſtopped*: For the ſame GOD that puts a ſtop to the Raging of the Sea,

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can ſoon put a Period to the Madneſs of the People, and bring back our Captivity as the Streams in the South.

NOW ſince the Loſs of what we formerly Enjoy'd, is that which makes us the moſt Uneaſie, and gives us the greateſt Diſquiet, I will firſt Endeavour to remove it, by giving you a Scheme of the Vanity and Emptineſs of all thoſe things; and conſequently that it is not worth our while to afflict our ſelves for the Loſs of that which is ſo Fading and Tranſitory in its own Nature, and when Enjoy'd in its greateſt Advantages, adds ſo very little to our happineſs: Which things are properly reducible to three Heads, *viz.* *Honours*, *Riches*, and *Pleaſures*, which I ſhall diſtinctly conſider in Meditations upon each. And that what I write may be the more effectual to the End for which it is written, I ſhall Addreſs my ſelf to the Divine Majeſty for a Bleſſing thereupon.

A PRAYER.

O Moſt Gracious and Bleſſed GOD, who art the Source and Fountain of all Bleſſings, without whoſe Gracious Influence the beſt of all our Performances will neither bring glory to thee, nor Profit to our ſelves, Look down, we pray thee, in Mercy upon us, and let this Work be ſo attended with thy Bleſſing, that it may be Efficacious through thy Grace, to take off our Hearts and Affections from the love of thoſe things of which thou haſt juſtly depriv'd us for our Sins; that ſo we may now with more earneſtneſs and intenſeneſs of Soul, ſeek after thoſe things that cannot be taken from us; to which end, we pray thee, ſhew us the emptineſs of all preſent things, whether they be Honours, Riches, or Pleaſures; and that Thou only art that chief Good which alone can ſatisfie our Souls: Hear us, O Lord, and help us, for Jeſus Chriſt his ſake: And let theſe Words of our Mouths and Meditations of our Hearts, be acceptable in thy ſight, O LORD our GOD and our Redeemer.

Meditation

Meditation I.

Of the Vanity and Uncertainty of Honour.

THERE is certainly nothing ſo convincing as our own Experience; and if we truly conſider it, it is no ſmall Advantage that we reap even by our Loſſes, if thereby we come to be convinc'd of the Vanity of that which we have loſt. For ſuch is the Deceitfulneſs of our Hearts, and the Corruption of our Natures, that while we are in the Poſſeſſion of any outward Good, we are loth to let it go; and tho' we find no real Good in it, we are yet ſo much pleas'd with it, as to Endeavour with all our Might to retain it: And let us hear from the Miniſters of GOD's Word never ſo long and learned Harrangues of the Vanity and Uncertainty of them, we are unwilling to believe them. But when the Storm of GOD's Anger is come upon us, and the Tempeſt of his Wrath has cover'd us, and taken from us, our King, our Queen,

BIBL. CANT. ACAD.

Queen, our Princes and Nobles, all our pleaſant and delectable things; we by our own Experience come to ſee that Honour is but an Empty Puff of Air, that it is only *Vox & preterea nihil*, a Voice and nothing elſe; and that *all is Vanity and Vexation of Spirit.*

BUT to come a little more particularly to ſhew the Vanity of Honour; What Certainty is there in that which conſiſts in Popular Applauſe, and depends on the breath of the Vulgar? Well may it be compar'd to Wind, for with every Wind it changes: Did not the common People change their Notes like the Wind, even to our Saviour himſelf? How did they cry *Hoſamna* one Day, and the next *Crucifie him?* Now the Bleſſed Jeſus is eſteem'd a *Prophet* by 'em, and anon reputed *a Samaritan that hath a Devil.* Nor had his Followers leſs Experience of the Inconſtancy of the People: When St. *Paul* eſcap'd Shipwrack, and was caſt upon the Iſland call'd *Melita*, a Viper faſten'd on his hand, which made the People take him for a *Murderer*; but

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when they ſaw him ſhake it off, without doing him any harm, they chang'd their Minds and ſaid he was a God: And the ſame St. *Paul*, accompanied with St. *Barnabas*, were at another time firſt honoured with Paganiſh Devotion, as tho' they had been *Jupiter* and *Mercury*, and ſoon after ſtoned, as tho they were Malefactors. Again, St. *Paul* and *Silas* were one time impriſon'd in the loweſt Dungeon at *Philippos*, and afterwards Honour'd and Ador'd of the ſame Goaler that was their Executioner: Even as our Bleſſed Lord was honour'd of the ſame *Judas* that was his Betrayer, and of the ſame *Pilate* that was his Condemner. How lamentable was the Caſe of *Zedikiah*, who of King of *Judah*, was made a Captive to the King of *Babylon*, and put in Chains; he had indeed for a ſhort time his Eyes ſpared, but it was only that he might behold the Dreadful Slaughter of his Children, and then the Light of his Eyes was obſcur'd in utter Darkneſs: O lamentable Viciſſitude of Worldly Honours! When Crowns and Scepters are

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tumbled under Foot! And Royal Blood is ſhed like Water on the Ground, that cann't be gather'd up again! How ſoon was *Pharoah* tumbled from his Triumphal Chariot, (when he purſu'd the *Iſraelites*) and was made Food for Fiſhes, and all his Pomp lay buried in the Sea! The like unhappy, but juſt Fate, befel *Adonibezeck*, who from a great and a Puiſſant King, was diſgracefully mangled in his Hands and Toes, and forc'd to Eat ſuch Crumbs as fell under the Table, like a Dog. And *Agag* likewiſe, another Royalet, was hewn in Pieces like an Ox, even when he thought the bitterneſs of Death was paſt. And *Jezabel* (who well deſerv'd her fate) tho' a great Queen her ſelf, and a Kings Daughter, was Eaten up and gnaw'd by Dogs like Carrion. Nay, the great *Nebuchadnezzar*, that Univerſal Monarch of *Chaldea*, whilſt he was hugging of himſelf in his own Happineſs, and Contemplating the Glory of his Kingdom, and the honour of his Majeſty, was turn'd out of his Pallace, and forc'd to graze like a brute Beaſt in his

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own Park. See here the Inſtability of Worldly Honour! And what prodigious changes a moment can produce! When from the higheſt Pinacle of Glory, a Mighty King whom all the World obey'd, is turn'd a grazing with the very Beaſts!

NOR do we find that prophane Hiſtories are wanting in producing Numerous Examples of the Uncertainty of Worldly Greatneſs, and how Airy a Nothing the Breath of Honour is: Of which one fatal Inſtance is that of the great *Bajazet* the Emperour of the Turks, who like a Wolf, or ſome wild Beaſt of Prey, was carried up and down by Conquering *Tamberlain*, in an Iron Cage, and expos'd to that Contempt which he thought worſe than Death, and therefore to releaſe himſelf, he knock'd out his Brains againſt the Bars of the Cage in which they kept him. *Valerian* the Emperour was another Inſtance likewiſe, who as a Slave and Vaſſal to *Sapores* King of *Perſia*, was forc'd to hold his Stirrop whilſt he got up on Horſeback, as tho' he had been Pope. And even amongſt Chriſti-

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ans, *Frederick* the Third, one of the beſt of Emperours, was Trod upon by *Alexander* the Sixth, one of the worſt of Popes, in St. *Mark's* Church in *Venice*, as if he had been an Aſp or a Baſilisk, the Pope moſt Blaſphemouſly uſing theſe Words, *Thou ſhalt tread upon the Lyon and the Adder, the Young Lyon and the Dragon ſhalt thou trample under feet.* Nor is it without a juſt Compaſſion to be remembred, that the Emperour *Mauritius* had his Empreſs and his Children ſlain before his Eyes, by that Bloody *Phocas*, his Servant, who, after he had ſlain his Maſter, and uſurp'd his Empire, was Countenanc'd in all his Villany by the Pope, becauſe he ſtil'd him Univerſal Biſhop. This ſudden change of Fortune likewiſe, befel the Aged *Priam* King of *Troy*, and *Palæologas* the Emperour of *Conſtantinople*, when thoſe two Famous Cities were deſtroy'd, the one by the *Greeks*, the other by the *Turks*. Theſe and many more Great Ones in the World, have been ſuddenly thrown down from the Top of all their Worldly Glory, to the moſt

moſt Abject Condition; and caſt, as was threatned to *Capernaum*, from the Heaven of higheſt Exaltation, to the Hell of loweſt Confuſion.

BUT we have no need to croſs the Seas for Examples of this nature; our own Chronicles afford us fatal Inſtances: Witneſs *Edward* and *Richard* the Second, both Kings of *England*; who found by a too ſad Experience, there was but a ſmall diſtance between the Priſons and the Graves of Princes.—— And to come nearer to our Times, I need not queſtion but there are many ſtill alive, who can remember *Charles* the Firſt, the Potent Monarch of Three Opulent and once Flouriſhing Kingdoms, O'ercome by His Rebellious Barbarous Subjects, and ſhedding, at His own Pallace-Gates, His Royal Blood upon a Scaffold by the Hangman's Hands.— This is indeed too ſad an inſtance of the Uncertainty of Worldly Honours! To ſee the Fountain of it thus barbarouſly Butcher'd under a pretence of Juſtice, as if he had not been the Lord's Anointed! The

BIBL. CANT. ACAD.

very thoughts on't fills my Soul with horror, ſo that my Trembling Hand can hardly hold my Pen; and I cou'd even wiſh *my Head were Waters, and my Eyes a Fountain of Tears, that I might weep Day and Night*, for the Untimely Tragick Fall of this Illuſtrious Martyr; and well may He be call'd ſo, ſince He Dy'd for His ſo firm Adherence to the Church of *England:* Yet neither the Sacredneſs of his Majeſty, which in His loweſt Ebb of Fortune, ſhin'd brighter than the Diadem He wore, nor all His God-like Innocence, were able to preſerve Him from being made a Victim for His People; nor hinder the Breath of our Noſtrils, the Anointed of the Lord, from falling into the hands of the vileſt of Men. Well therefore might *Solomon* ſay, *There is one Event both to the Righteous and the Wicked*; and that *no man can know Good or Evil by any thing that is before him in this Life:* For we daily ſee *the Race is not to the Swift, nor the Battel to the Strong, nor Bread to the Wiſe, nor Riches to Men of Underſtanding: But Time and Chance happens unto all.*

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BUT whither has my Grief Tranſported me? The conſideration of the Father's Death, has kept me from Deploring the unhappy Fate of His Son, my Royal Maſter; who is yet a freſher Inſtance of the Mutability of Worldly Honours; who from all the Pomp and Splender of a Crown, with which we have ſeen His Royal Head incircled, has been forc'd to ſeek for ſhelter in a Foreign Country, and live upon the Alms of others: And that the Church of *England*, (who until now has had no Blot upon her) ſhou'd be concern'd in ſuch a Revolution, even that Church for whom His Royal Father dy'd a Martyr, is that which moſt of all amazes me.

BUT this abundantly confirms this Truth, That no Eſtate of Man on this ſide Heaven, is free from Mutability and Changes; and ſufficiently ſhews how vain a thing it is for any Man to place his Felicity and Happineſs in Eminency of Dignity, and high Exaltation, ſince in the Twinkling of an Eye all humane Glory may be laid in the Duſt, and the

Sun of Honour either Set, or Eclips'd, or Clouded in Ignominy and Diſgrace; as the hot gleaming Sun oft turns into a ſudden Storm; like the Honour of Proud *Haman*, that was taken from Feaſting with the King and Queen, and immediately hang'd upon the Gallows.

AND as the ſlipperineſs of Honour is always an Allay to the Enjoying of it, and extreamly debaſes and leſſens its value; ſo likewiſe is the little ſatisfaction it gives us when we do Enjoy it: What Content did it give *Haman*, tho' he was the Kings peculiar Favorite, and that his Seat was ſet above all the Princes of *Perſia*, and reverenc'd and bow'd to, by all the Kings Servants? So far was he from being Contented with the Honour that he had, that he never Enjoy'd it; it availed him nothing, becauſe *Mordecay* the *Jew* did not bow to him and give him reverence. Honour is very apt (unleſs it be kept within due bounds by ſupernatural Grace) to puff up the Minds of Men, ſo that they often forget both God and themſelves; They are ready

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to think of themſelves above what they ought, when they find that all Mens knees are bowing down to 'em. *Herod* found Honour a very fatal thing to him; when the People honour'd him, and cry'd, *'Tis the Voice of a God!* He was ſo impious to take that Honour to himſelf, *and gave not God the glory*; and therefore God ſoon made him know he was a mortal Man; for he was immediately *ſmitten with Worms and Dy'd*, and all his Honour was cover'd with the greateſt Ignominy. It indeed renders a Man more unſafe, for the higher any Man is plac'd, the more Enemies he has, and the more he is liable to be attack'd; yea, the more obnoxious he is to thoſe that ſeek his ruine. The lofty Oaks are ſooner ruin'd by the ſtroke of Thunder, than the humble Shrubs: He that ſtands upon a Pinacle, tho' he may be gaz'd at by the Crow'd, ſtands more unſafe than he that walks upon the ground, and paſſes unobſerv'd. *Solomon* tells us, That *Honour is not ſeemly for a Fool*, and yet it oftentimes becomes their Portion. When

Men are laden with much Honour, they have need to be well Balaſted with Wiſdom, leſt they be Over-ſet. Beſides, what Satisfaction is there in thoſe things of which we can have no Aſſurance of Enjoyment? What Comfort can a Man take in a Houſe, when he is but a Tenant at Will, and may be turn'd out, at the Pleaſure of his Landlord, at an Hours warning? What Content has he that Pitcheth his Tent on the Sand, ready to be waſh'd away with the rolling of every Sea? And what greater certainty is there in Honours, which like the Spokes of a Wheel, are now Uppermoſt, and immediately after at the Bottom? How often have we ſeen the Sun ſhine bright and glorioufly, when the next moment, thro' the interpoſing of ſome envious Cloud, 'tis muffl'd up in Darkneſs. There alſo is another thing that makes Honour leſs Honourable; and that is, when it is not honourably obtain'd; for if Honour be worth any thing, it is when 'tis the Guerdon and Reward of Vertue: 'Twas this that made at firſt a Difference among Men;

Men: Thoſe that had done great things for the Publick, and deſerv'd well of their Country, had a peculiar Mark of Honour put upon them, as the juſt Reward of their Merits; and this it was that made 'em truly Honourable. But afterwards, as Men degenerated more and more, ſo Honour became Mercenary, and thereby loſt its Value: And that indeed has been the chiefeſt cauſe of Envy's Lacquying after it: For when Men were preferr'd above their Brethren, whoſe Worth and Merit came far ſhort of theirs, they ſtraight way Envy'd 'em, as Men unworthy of the Honour they poſſeſs'd: What Honour can we think that Man deſerves, who by Extortion and Oppreſſion has amaſs'd together a vaſt ſum of Money, and with that Money purchas'd Honour? It muſt ſurely be an ill Purchaſe that's encumber'd with a Curſe; and that Honour cannot but prove ruinous, that's built on Ruines.

I do confeſs I have been much affected, when I have conſider'd how ſome Perſons very meanly born, Sons of the Earth, and taken from the Dunghil, have been

rais'd from their Original Duſt, and ſet up with Princes: Such were *Maximinus*, *Probus*, *Aurelius*, *Pertinax*, and others; who from common Souldiers became Emperours; *Jephthah* and *Abimelech*, tho' Baſtards, were both Renowned Generals, and famous for their Arms; and the *Norman* Duke *William*, whom we call *William the Conquerour*, was one of the ſame Claſſis. So likewiſe *Peter Comeſtor*, *Gratian* the Collector of the Decretals, *Lumbard* the Maſter of the Sentences, firſt Founder of School Divinity, were all the Baſtards of Nuns, and all Famous for Arts: *Agathocles* was the Son of a Potter, *Abdolominus* a Gardiner, *Iphicrates* and *Marius* meanly born, and yet came to be Kings of *Sicily*, *Syria*, and great Potentates. And what ſhall we ſay to *Saul* and *David*, of whom Sacred Writ tells us, *His adde Saulum et Davidem, Aſinas et Oves paſſenter ad Regnum pervenientes*; the one was taken from ſeeking Aſſes, and the other from following of Sheep, and advanc'd to the Kingdom, 1 *Sam.* 9. and 16. How ſtrange

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was the Exaltation of *Coſmus de Medices* of *Florence*, whom *Machiavel* in his *Florentine Hiſtory* tells us, liv'd all his Youth obſcure and miſerable; when on a ſudden the Sun of his Glory ſhin'd forth, as from under a cloud? How was *Huniades* fetch'd out of a Priſon, and *Henry* the Third, of *Portugal*, out of a Poor Monaſtry, to be Crowned Kings?

THESE are ſo many Inſtances of the great Uncertainty that all Men meet with here in their Purſuit of Honour: Some are the Favourites of Providence, and from a mean Condition rais'd to the higheſt Pinacle of Worldly Glory; whilſt others from the Summit of their hopes, have in a Moments time been thrown into Deſpair, and all the glittering Brightneſs of their Crowns have only ſerv'd to light 'em to Deſtruction.

AND yet tho' moſt Men ſo unweariedly purſue this gaudy Idol Honour, let us a little now conſider what 'tis they are the better for't. And one would think that thoſe whom Nature ſends into the World with Crowns upon their Heads,

Heads, and Scepters in their Hands, that from their Birth are plac'd in ſuch a Sphere of Glory that they have nothing more to wiſh for, have all the cauſe that may be to eſteem themſelves happy: And yet if we Enquire of them, whether the Dignities that they Enjoy, and the high Station they are in, has made 'em happy? They'll tell us the quite contrary. No Good whatever can make a Man happy, without it be permanent and laſting; and whatever 'tis that is not ſo, muſt needs leave the Soul ſhort of Happineſs: And that Honours, I mean Worldly Honours, are not permanent, is what I have already prov'd by many, and ſome too fatal Inſtances: And yet this is not all, for while they do Enjoy 'em, they find their Crowns are lin'd with Care, and ſometimes made of Thorns; nay, oftentimes the Scepter that they Weild proves but a Reed, and cannot be depended on. And can we think ſuch Crowns and Scepters can Cure the Chagrin of the Mind, or keep off Cares and Griefs from hovering about 'em? No,

No, on the Contrary, it is the Crown that brings 'em, and the Scepter that attracts 'em. *O Crown*, ſaid the great *Perſian* Monarch, *He that did but know how heavy thou ſitteſt on the Head, would hardly take thee up, tho' he ſhou'd meet thee on his way.* This Prince gave Law to the whole World, and each Man's Fortune was what he pleas'd to make it; and therefore to appearance cou'd give to every Man Content; and yet he here confeſſes he wanted it himſelf. And what better Account can the reſt give us, if they will ſpeak their Minds Impartially? And here I will not ask of *Dionyſias* the Tyrant of *Sicily*, who was more content with a handful of Twigs, to Whip the little Children of *Corinth* in a School, than with the Scepter wherewith he had beaten all *Sicily*: Nor will we ask of *Sylla*, who having robb'd the common wealth of *Rome*, (which had her ſelf before robb'd the whole World) never found means of Reſt in himſelf: Nor, to come nearer home, will we Enquire of *Charles* the Royal Martyr, the luſtre of whoſe

whoſe Crown did only ſerve to Tempt his Enemies, not only to take it from his Head, but even to take his Head off too; and whoſe Scepter was too weak to overcome the Force of Armed Rebels: Nor will we ask of his two Exil'd Sons, of which the Eldeſt endur'd twelve years of Baniſhment ere he Enjoy'd his Crown; and he who ſtill ſurvives, warn'd by his Royal Father's Tragick End, was forc'd to fly for Refuge to a Neighbouring Monarch, whoſe Generous Goodneſs has ever ſince ſupported him. It is of none of theſe Unhappy Princes that we will ask what Happineſs they found in Honours: But ſurely *Solomon* may very well be Eſteem'd Capable of giving the beſt Anſwer to this Queſtion; who had arriv'd to all the Honour that the World is capable of giving, both with reſpect to his ſingular Wiſdom, which without doubt made him a very competent Judge of this matter; as well as for that vaſt Affluence of Riches which he had amaſs'd together; and more eſpecially for that largeneſs of heart he had to make uſe of it;

it: And yet this is the *Summa Totalis* of all his Honour and Glory, That *all is Vanity and Vexation of Spirit.*

BUT becauſe we will have more than one Mans Opinion, let us ask of the Emperour *Auguſtus*, who Peaceably poſſeſt the whole World, and we ſhall hear him bewailing his Life paſt, and among infinite Toils wiſh for the Reſt of the meaneſt of his Subjects, eſteeming that a happy Day that would eaſe him of his inſupportable Greatneſs, and ſuffer him to live quietly among the leaſt.

AND if we Enquire of *Tiberias* his Succeſſor, he will tell us, *That he holds the Empire as a Wolf by the Ears; and that, if he cou'd do it without danger of being bitten, he wou'd gladly let it go:* Complaining of Fortune for lifting him ſo high, and then taking away the Ladder that he cou'd not get down.

IF we ask *Diocleſian*, a Prince of great Wiſdom and Vertue, in the Opinion of the World; he will prefer his voluntary Baniſhment at *Solona*, before all the Roman Empire.

AND,

AND, to conclude this Head, if we Enquire of the Emperour *Charles* the Fifth, who is generally eſteem'd the moſt happy that hath liv'd theſe many Ages, He will Curſe his Conqueſts, Victories and Triumphs; and not be aſham'd to own, That he hath felt more good in one day of his Solitude, than in all his Triumphant Life.

NOW how can we imagine thoſe happy in this imaginary Honour and Greatneſs, who think themſelves unhappy in it? And eſpecially, ſince they profeſs that Happineſs conſiſts in being Leſſer, and not Greater. In a word, whatever Happineſs Honour and Ambiton promiſeth, it is nothing elſe but ſuffering of much Evil to get more. Men think by daily climbing higher to make themſelves happy, and yet the height whereunto they ſo painfully aſpire, is the height of Miſery it ſelf.

BUT having thus conſider'd both the Uncertainty and Vanity of Worldly Honour, it is neceſſary to ſee what uſe is to be made of it, before we proceed any further.

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The Soul's Expoſtulation.

AND now, O my Soul, why ſhou'dſt thou Diſquiet thy ſelf for the loſs of that which is not worth the keeping? If the Poſſeſſion of it cou'd add nothing to thy Happineſs, what haſt thou to complain of, now 'tis loſt? Is it not better to enquire what juſt Title thou hadſt to it, than to repine at the loſs of it? If thy Honour was the Reward of Vertue, it is ſtill thy own; for whilſt the Cauſe continues, (which is Vertue) the Effect cann't ceaſe; and then thou haſt no reaſon to complain: But if thy Honour came from any other Cauſe, thou truly never hadſt any real Honour, it only was an empty Name, and nothing elſe: For it is Vertue is the Life and Soul of Honour. Thou oughteſt therefore, O my Soul, to look well before thou leap'ſt into the Chair of Honour; or elſe the higher thou climbeſt, the lower thou falleſt: If Vertue prefer thee, then Vertue will preſerve thee: But if Gold or Favour do advance

advance thee, thy Honour is but pinn'd upon the Wheel of Fortune, and when that Wheel ſhall turn, thy Honour falls, and thou remain'ſt an everlaſting monument of thy own Ambitious Folly. If therefore thou deſire, O my Soul, to purchaſe Honour with thy Wealth, conſider firſt how that became thine: If thy Labour got it, let thy Wiſdom keep it; if Oppreſſion found it, let Repentance reſtore it; and if thy Parents left it, let thy Vertues deſerve it. For if thou art a Palace, Honour (like the Sun-beams) will make thee more Glorious; but if thou art a Dunghil, the Sun may ſhine upon thee, but it cannot ſweeten thee: Thy Prince may give thee honour, but not make thee honourable. The beſt way therefore, O my Soul, is to deſpiſe that empty Nothing which the World calls Honour; and ſeek after that Honour which none can Rob thee of, or take away; and that is, in a word, to ſeek the Honour which GOD gives: For they that honour Him, He has promis'd to honour; whereas they that deſpiſe Him ſhall be lightly eſteemed.

A PRAYER.

O Almighty and moſt gracious Lord God, who alone ruleſt in the Kingdoms of Men, and ſuffereſt one to be plucked down, and another to be ſet up, as beſt ſeemeth good in thy ſight: Thou giveſt, and thou takeſt away, bleſſed be thy holy Name for ever. O Lord be pleaſed in Mercy to look down upon an unworthy Sinner now before thee; and graciouſly Support me under the preſent Diſpenſation of thy Providence, and quiet my Soul under thy Wiſe and Soveraign Diſpoſal of all affairs; and make me willing to ſuffer whatever it ſhall pleaſe thee to inflict upon me; O Lord, make me ſenſible that thou haſt dealt favourably with me, and haſt puniſh'd me leſs than mine Iniquities deſerved: I do confeſs I have been too much puffed up with that Honour which comes from Man, which therefore I am juſtly deprived of; and O that now thou wouldſt help me to take ſhame to my ſelf, and henceforth to ſee after that Honour which comes from God only. That

ſo unfainedly turning to thee by true Contrition and Amendment of Life, Thou alſo mayſt graciouſly return unto me, with Mercy and with Loving-kindneſs. Hear, O Lord, and help, and Anſwer, for the ſake of Jeſus Chriſt thy bleſſed Son, and my alone Saviour: To whom, with thee, O Father, and the holy Spirit, be aſcribed all Honour, and Glory, and Power, henceforth and for ever more. Amen. Our Father, &c.

Meditation II.

On the Uncertainty of Riches.

THERE is nothing in the World more certain than the Uncertainty of Riches; therefore it is that the Apoſtle St. *Paul* calls 'em *Uncertain Riches*, bidding us *not to truſt in Uncertain Riches, but in the Living GOD.* And tho' there be many in the World that make Wings for Riches, I mean, that Study and Contrive how to ſpend it, as think they ſhall never be poor; yet they need not

not be ſo much concern'd about that, and might well ſave themſelves that Labour, for whether they make them Wings or no, *Solomon* tells us that *Riches will make themſelves Wings, and fly away*; yes, ſays he, they will fly ſo far as never to return any more, for they will *fly as an Eagle towards Heaven*: Riches are ſuch Volatile things, as he compares them to Non-Entities; *Wilt thou*, ſays he, *ſet thy Heart on that which is not?* Riches are like Quickſilver, ſo Volatile, there's no fixing of 'em; for they fly away, when their Poſſeſſors think themſelves as ſure of 'em (having them cloſe Priſoners in Bags and Bolts, under Lock and Key) as the Romans thought themſelves of the Goddeſs *Victoria*, when they clipt her Wings, and Wall'd her within their City. And tho' in this reſpect alſo our own Experience is more convincing than a Thouſand Witneſſes, yet will it not be amiſs to recite ſome Examples of the Uncertainty and Emptineſs of Worldly Riches; and the rather, that we may ſee there is nothing has befallen us in the late Revolution,

but what has befallen others in former times, who have been better than we: Now that we are Try'd in the Furnace of Affliction, we may have good hopes of coming forth like Gold, refined and made better; but if we faint in this Day of our Adverſity, it will argue our Strength is but ſmall.

AND firſt, The Example of *Job* is Illuſtrious, who was not more Eminent for his Riches than his Piety, which was ſo very remarkable, that he was the Non-ſuch of his Age, the very boaſt of Heaven: *Haſt thou conſidered my Servant* Job, ſays the Almighty, *that there is none like him, a Perfect and an Upright Man, one that Feareth God, and Eſcheweth Evil?* What Man cou'd have a fairer Character, eſpecially conſidering who it was that gave it? And yet this holy *Job*, this Favourite of Heaven, was deprived in one Day, Nay in one Hour, of ſuch an Eſtate, (beſides his Children, which were more dear to him than all the reſt) in Oxen, Camels, Sheep and Moveables, as the greateſt Man in the Eaſt did not poſſeſs

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the like: And yet *Job* never murmur'd at his Loſs, but only made this Inference from it, *Naked we came into the World, and Naked ſhall we go out again: The Lord giveth, and the Lord taketh away, and bleſſed be the Name of the Lord.* There is at this Day an Illuſtrious Inſtance in the World, that has well near Equaliz'd *Job* in his Afflictions: God grant that he may do it in his Patience and his Piety; and then we may all hope for the like Iſſue.

BUT to Enumerate more Examples of the Mutability of Riches, is to hold a Candle to the Sun; for who can walk the ſtreets without meeting Variety of Inſtances? How many Men, who formerly liv'd plentifully, and were in good Eſteem for Wealth and Riches, are now reduc'd from a *Spring-Tide* of *Plenty*, to the *loweſt Ebb* of *Poverty*? Neither has this befallen one ſort of Men alone, but Men of all Ranks and Qualities, Gentlemen; Merchants, Mariners, Tradeſmen, Mechanicks, Citizens and Country-men, Yeomen and Farmers: Thoſe who were for-

merly as Rich as *Crœsus*, are now as poor as *Conon*; and from a *Dives*, turn'd into a *Lazarus*: And if you ſhou'd Enquire by what means all this comes to paſs, ſome wou'd inform you 'twas by *Shipwrack* at Sea, others by *Suretiſhip* on Land; ſome by *bad Debtors* and *Politique Bankrupts*, thoſe Peſts of *Trade*, and *Shopwracks* of the *Citizens*; others by *Sickneſs*, *Phyſick* and *Phyſicians*; and ſome by *grinding Uſury*; others by paying *Forfeitures* and *double Taxes*, have been brought to an irrecoverable Conſumption: Some have been undone by Careleſs, Thieviſh, and Fugitive Servants: And even *Loyalty*, and a *ſenſe of our Duty to God* and the *King*, has through the Cunning Craftineſs of ſome Men, been made the occaſion of Ruining many. But beſides all theſe, there want not many that have been their own Ruine; Some by Good (or rather Bad) Fellowſhip; others by *great Houſe-keeping*, their *Minds* being too big for their *Means*; ſome by *Hawks*, *Hounds*, *Horſes*, and *Whores*; theſe are deſtroy'd by their own

Luſts,

Lusts, and Eaten by the Wolf bred in their own Flesh; or, as 'tis Fabled of *Actæon, are devour'd by their own Dogs.* And surely those may well be call'd Uncertain Riches, that have so many Wings to fly away. I had forgot to mention *Fire*, which where it gets the Mastery, proves very fatal, and in a few hours time makes Beggars of the richest Merchants; of which that dreadful one in *London* in the Year 1666. Serves for a thousand Instances. Which shews sufficiently the mutability of Worldly Riches, and what small cause we have of Trusting in 'em.

BUT tho' perhaps some Men may prove more fortunate, and that their Riches shou'd stay with 'em, as tho' they had been wedded to 'em, not to depart for term of Life; yet there must be a Separation when they come to dye: For as the Word of Truth, besides our own Experience, infallibly assures us, *The Rich Man when he dyes shall carry nothing away with him, his Pomp shall not descend to the Grave.* And therefore as the Excellent St. *Augustine* has it, *Vide Viven-*

tem cogita morientem, quid hic habet, quid ſecum tollit, &c. *Eye the rich Man, poiſe and ponder his Eſtate, living & dying, to conſider what he hath here, and what he takes with him from hence.* *Damaſcene* hath a Notable Fiction of Three Friends, which all profeſſed Love to a Man, and the Trial of it was this: One Friend would ſtay with him all the time of his Health and Proſperity; that Friend was Pleaſure, Voluptuouſneſs and Mirth: The Second Friend wou'd ſtay with him in his Sickneſs, yea, to the hour of Death; that Friend was Riches; but having brought him to the Grave, there it left him: The Third Friend goes with him beyond the Grave, even to God's Tribunal, and pleads for him there, and this Friend is God's Fear, and God's Favour: This Friend is more worth than all the reſt: For as for the ſecond Friend, Riches, that leaves us, you ſee, at the Grave. Theſe Friends, ſaith *Bernard*, either have their End before we dye, or ſee our End when we dye; either they forſake us, or are forſaken of us. We have already heard

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what holy *Job* ſaid, *Naked came we into the World, and Naked ſhall we go out again*: And the great *Saladine*, the Conquerour of *Aſia* (a ſecond *Tamberlain*) well apply'd it to himſelf; for dying in his Army, inſtead of all other Obſequies, he ordered only a Linnen Cloth, a Winding-ſheet, to be carried before him on the Top of a Spear, throughout the Camp, with this Proclamation, *Saladini quod Reliquum*: *Here's all that's left of great Saladine*: Enſigns, Trophies, Victories, Triumphs, are all included in this Linnen Rag, the cover for my Dead Corps; and except this, all the reſt muſt remain behind: Our Houſes, Lands, Wife, Children, we muſt ſhake hands with 'em all, and bid a long Farewel to 'em when we come to dye. *Gulielmus Pariſienſes* compares thoſe that load themſelves here with thick Clay, to a Parcel of Boys that have robb'd an Orchard, who after they have Eaten what they can, ſtuff their Pockets, Sleeves and Coats full, to carry out with them; but at the door there ſtands one that ſearcheth them, takes all they have,

and

and ſends them away with no more than they brought in: The World ſays he, is the Orchard; the Cormorants of the World are thoſe greedy Boys; the Fruit ſtolen, are Riches ingroſs'd; and the Porter is Death, who makes 'em leave it all behind 'em. It is alſo compared to a poor Man invited to a rich Mans Table; he has the uſe of his Plate to drink in, and of his Silver Spoons to Eat his Broth with, while he is there at the Feaſt; but if he preſumes to pocket up any Plate, or to carry away the leaſt Spoon, there is ſearch made by the Porter for what is miſſing, and it is taken from him with diſgrace. We are in the World as in an Inn, ſaith *Tully*; and we may uſe it as our Hoſts Houſe, and our Bed too, that proper place to which God hath called us, for the time we lodge; but we muſt carry away no Cloaths, no Coverings, except we borrow a Winding-ſheet, uſeful only as the Secondine to the Child, to wrap us in; for Excepting this, Death as a Common Pyrate, or a Thief, ſtrips us of all the reſt.

NOW

NOW what Contentment or Satisfaction can we propoſe to our ſelves in the Enjoyment of ſuch Uncertain fluctuating Things, Which either ere long will leave us, or of neceſſity we muſt leave them? It is ſurely a great argument of our Minds being plac'd upon Wrong Objects, when we can mourn for the loſs of ſuch Flying and Lying Vanities.

The Soul's Expoſtulation.

DISQUIET not thy ſelf, O my Soul, about the Things of this World; nor ſet thine heart on that which is not: If thou hadſt not loſt the World, perhaps thou mightſt have loſt thy ſelf, in ſetting thy heart too much upon it. And ſince God's Word has told thee, *That if any Man love the World, the love of the Father is not in him*; thou haſt cauſe to rejoyce that thou haſt loſt that, which might (hadſt thou kept it) have caus'd thee to loſe the Favour of GOD: And yet what haſt thou loſt in loſing it? Or what didſt thou gain by it when thou hadſt

hadſt it, except Trouble and Care? Thou hadſt then no more than Food and Rayment, and that thou haſt ſtill, tho' thou haſt loſt thy Riches: When thou hadſt moſt occaſion for 'em, then they left thee, and fled away to ſtrangers: Is it not therefore far better to truſt in the Living God, than in uncertain Riches? For Riches profit not in the Day of Wrath, but Righteouſneſs delivereth from Death. And if thou mak'ſt it thy chief Buſineſs to ſeek firſt the Kingdom of GOD, and the Righteouſneſs thereof, there is nothing neceſſary for thee, but GOD has promis'd it ſhall be added to thee. And wilt thou grieve becauſe thou art depriv'd of Unneceſſary Things? Learn, O my Soul, to make the Will of God the meaſure of thy Deſires: And when thou deſireſt nothing but what God wills, thou may'ſt deſire what thou wilt, and obtain it. Thou mayſt aſſure thy ſelf that God wills what is beſt for thee, and when thou haſt conform'd thy Will to his, thou needeſt not fear a bleſſed Iſſue. And if what God has done, appears not at the

preſent

preſent beſt to thee; it is not becauſe it really is not beſt, but becauſe by reaſon of thy preſent Darkneſs, thou canſt not ſee it ſo. God ſees the End of all his Works from the beginning, and perfectly knows the Events of all his Diſpenſations; but thou, O my Soul, are ſhort-ſighted, can'ſt not ſee far before thee; and ſince thou canſt not ſee what God intends by his preſent Providences, 'tis now thy time to live in the Exerciſe of Patience, and glorifie him by believing.

A PRAYER.

O Moſt Merciful and gracious God, who art the Well-ſpring of Life, and an inexhauſtible Fountain of Goodneſs, be pleaſed to look in Mercy upon me poor and miſerable Sinner, who had been immers'd in the things of this Life, and drown'd in the Love of the World, hadſt not thou in mercy taken them away from me: O help me to acknowledge thy righteous hand herein, and kiſs that Rod wherewith thou haſt ſo mercifully chaſtiz'd me. And O moſt

gracious

gracious God, wilt thou please for the time to come, to take off my Heart from the inordinate Love of Riches, and all other things of this World, and to place my Affections upon thy blessed Majesty, who art my Souls supreme and ultimate Happiness, and its exceeding great Reward: Convince me more and more of the Wickedness as well as Folly of my former Life, in forsaking Thee the Fountain of Living Waters, and hewing out to my self Cisterns, broken Cisterns that could hold no Water: Suffer me, O Lord, no longis to follow after Lying Vanities, and so to forsake my own Mercy: And let thy Love, O thou God of my Life, purge my Soul from the love of all other things whatsoever: Thou hast said in thy Word, That those that love Thee shall inherit Substance, whilst I, like a wretched Prodigal, have been feeding on Husks, and grasping at Shadows: O let me not henceforth trust in uncertain Riches, but in Thee the Living God; and buy of Thee Gold Try'd in the Fire, that so I may be truly rich, and white Rayment, that I may be cloathed. Grant this, O Lord, and whatsoever else Thou seest necessary for me,

for

for Jeſus Chriſt his ſake. Amen. Our Father, &c.

Meditation III.

Of the Vanity of Worldly Pleaſures.

PLEASURE is that which all purſue and covet, tho' moſt miſtake the Object of it: It is that for which Men value their lives, and without which they think it wou'd ſcarce be worth the Living: But if they mean the Pleaſures of this World, abſtracted from the Love of God, and thoſe unſpeakable Delights that are in him, there's nothing in which men are more miſtaken: So far is Worldly Pleaſure from making of Men happy, that it puts 'em in a ſtate of Death: This St. *Paul* aſſures us, 1 Tim. V. 6. *She that liveth in Pleaſure, is dead while ſhe liveth.* And large Experience confirms this Truth; for thoſe that have moſt affected it, have always found it fatal.

LET us give a few Inſtances: (For we

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are apter to be led by Examples than Precepts) The *Philiſtines* had taken *Sampſon* thro' the Treachery of *Dalilah*; *Sampſon* wou'd needs enjoy his Pleaſure with *Dalilah*, but ſhe refus'd to let him, unleſs he told her where his ſtrength lay; which when ſhe knew, ſhe ſtraight betray'd him to his Enemies: And this was the effect of *Sampſon's* Pleaſure. When the *Philiſtines* had obtain'd this Prize, it made 'em mighty merry, and they muſt needs go take their pleaſure too: And *Sampſon* (whom they barbarouſly had blinded) muſt be ſent for, that he might make them Sport: But it was fatal Sport to the *Philiſtines*; for *Sampſon* having with ſome aſſiſtance grop'd out the two Supporters or chief Pillars of the Houſe, praying to God to ſtrengthen him that he might be aveng'd for his two Eyes, was heard and anſwer'd, and *Sampſon* pulls the Houſe about their Ears, whereby they all were ſlain, which put a bloody Period to their Pleaſure.

THE *Perſians* were a People given up to Pleaſure above other Nations, which made

made 'em ſo effeminate, as render'd 'em an eaſie Conqueſt to their Enemies: *Belſhazzar* was a Prince given to Pleaſure, and liv'd in great Voluptuouſneſs; and that not only in a time of Peace, but when he was ſurrounded by his Enemies, and *Darius* lay with a Vaſt Army on the other ſide the River *Euphrates*: This notwithſtanding, *Belſhazzar* was reſolv'd to take his Pleaſure, and makes a great Feaſt to a Thouſand of his Lords, and drinks Wine before 'em, even out of the ſacred Veſſels taken out of the Temple of the Houſe of God which was at *Jeruſalem*. But while *Belſhazzar* was taking of his Pleaſure, and Carrouſing with his Lords, there appears ſuddenly *a Hand Writing upon the Wall*, which tho' the King underſtood not, yet *his Countenance was chang'd, and his Thoughts ſo troubled him, that the Joynts of his Loyns were looſed, and his knees ſmote one againſt another*: This quickly put an End to all their Pleaſure, and fill'd 'em with Confuſion and Aſtoniſhment: And the ſad Epilogue to this Jovial Feaſt, was, That

God

God had number'd his Kingdom. and finiſhed it; and that *he was weigh'd in the Balances and found wanting*, and *his Kingdom was divided, and given to the Medes and Perſians*: And that Night *Belſhazzar* himſelf was ſlain, which put a final End to all his Pleaſure. So that it is very evident that what is affirmed of Wordly Sorrow, is much more true of Worldly Pleaſure, *That it worketh Death.* And *Solomon*, who of all Men was beſt able to Extract the quinteſſence of Pleaſure, and taſte what was in it, gives us this poor yet true Account of it, after he had made the Experiment, *Behold this alſo is Vanity*, Eccleſ. II. 1, 2. Not only *Vain*, but *Vanity it ſelf*, in the Abſtract; and as if this was not enough, he lays a greater Imputation on it in the next Verſe, where he tells us, *I ſaid of Laughter, It is mad; and of Mirth, What doth it?* And this he further Exemplifies, by telling us, *It is better to go to the Houſe of Mourning, than to go to the Houſe of Feaſting* Eccleſ. VII. 2.

INDEED all Pleaſures, if they die not like

like Children in their very Birth, yet they are liable to ſo many accidents, that they quickly wither and decay, and all their Guſt is gone: The pain in one Tooth, the Cramp in one Joynt, the Gout in one Toe, the Megrim in the Head, the Collick in the Guts, the Feaver in the Blood, the Sciatica in the Thigh, the Fiſtula or Hemorrhoids in the nether parts, or any one of theſe, takes away the reliſh of our Pleaſures, and imbitters all the Voluptuous Perſons Enjoyments; turning his Singing into Sighing, his Muſick into Mourning, and his Riot into Rage. And who wou'd mourn the loſs of things ſo Subject to a Thouſand Accidents, which have ſo little real Good in the Enjoyment?

The Soul's Expoſtulation.

AND now, O my Soul, conſider with thy ſelf, how vain and how pernicious the Pleaſures of the World are! For tho' Mankind do generally give up themſelves to the Purſuit thereof, yet

how full of Pain do they find theſe Pleaſures! Conſider, O my Soul, that ſenſual Pleaſures are the Pleaſures of Beaſts; which reliſh them with more delight than Men, and uſe 'em according to the Dictates of Nature, and for the Satisfying of their Wants; and that with more Moderation; for they only drink for the quenching of their Thirſt, and Eat for the ſatisfying of their Hunger: Whilſt Men, endow'd with Reaſon, and born to a higher End, even to Gloriſie and Enjoy their Maker, do immerſe themſelves in the filthy Puddles of Drunkenneſs and Gluttony, and other baſe Carnal Delights, and thereby degenerate below the Beaſts that Periſh. Raiſe up thy Affections therefore, O my Soul, and place them upon Things above; there are Pleaſures and Delights that are worthy of thee, even ſuch as are adequate to thy Wants, and capable of Satisfying the Deſires of an Immortal Soul. And tho' thy outward Circumſtances and late Loſſes, have render'd thee uncapable of Purſuing the Pleaſures of this World, thou art thereby the

more

more fitted to aſpire to thoſe Pleaſures that the World cann't take from thee, and which alone are Worth the Enjoying: If thou hearkeneſt to the Enchanting Syrens of Worldly Pleaſure, they do but intice thee with their Pleaſant Songs (as they would have done *Ulyſſes*) till they bring thee to caſt thy ſelf into the Sea of Deſtruction, and over-whelm'd thee with Eternal Ruine. But if, O my Soul, thou waiteſt at the Gates of Wiſdom, and hearkeneſt to her Voice, thou ſoon ſhalt find, not only that her Ways are Ways of Pleaſantneſs, but alſo, that all her Paths are Peace.

A PRAYER.

MOST *Gracious and Merciful Father, who art the God of all Conſolation and Comfort, in whoſe Preſence there is fullneſs of Joy, and at whoſe right hand there are Pleaſures for evermore; be pleaſed to look down in mercy upon me a wretched and miſerable Sinner, who have been ſo long ſeeking that Pleaſure and Satisfaction in the*

Creature, which is alone to be found in thy Self; and grant that my Mind and Affections being taken off from all Carnal Delights, and fix'd upon thy Self, I may henceforth lay aside every weight, and the Sin that doth so easily beset me, and may run with Patience the Race that thou hast set before me. And since I find in thy Word, that that it is the Character of some in the last Day, That they shall be Lovers of Pleasures more than Lovers of God; make me, I humbly beseech thee, in the Number of those that have rather chose to suffer affliction with the People of God, than to enjoy the Pleasures of Sin for a season: Like Moses *esteeming the Reproaches of Christ, to be far more Eligible than the Pleasures of* Egypt. *Grant this, O Lord, for Jesus Christ his sake, thy Beloved Son, and my alone Saviour; who has further taught me to Pray, saying,* Our Father, &c.

Meditation IV.

Of the Nature and Cauſes of Afflictions.

NOtwithſtanding what has been ſaid in the three former Meditations of the Uncertainty and Emptineſs of Honours, Riches, and Pleaſures, and what little Cauſe we have to be troubled at the loſs of them; yet ſince the beſt of Men are apt to look upon the loſs of thoſe things as Afflictions; and are more forward to bemoan themſelves under them, than to Enquire into their Cauſes; and ſince the finding out of their Cauſes, is the beſt way to remove their Effects; I will now Enquire into the Nature and Cauſes of Afflictions, and therein what were the Sins that procur'd thoſe Calamities under which our Royal Maſter and his Family has ſo long ſuffer'd.

AFFLICTIONS are always Evils in themſelves, and in their own Nature; tho' through the Over-ruling Providence

of Almighty God, they are often turn'd to the great Advantage of thoſe that ſuffer 'em: So the Author to the *Hebrews* tells us, *No Chaſtening for the Preſent is Joyous but Grievous; nevertheleſs afterwards it yieldeth the Peaceable Fruits of Righteouſneſs to them that are excerciſed thereby*, Heb. XII. 11. And this was the Experience of the Royal Prophet, *Before I was Afflicted, I went aſtray, but now*, ſays he, *have I kept thy Word*. And in another place he tells us, *It is good for me, that I have been afflicted*. And yet theſe Afflictions were grievous to him to bear, for he cries out, *They made him go mourning all the Day long*. But theſe ſufferings are never brought upon a People, or a Family without a Cauſe, for *God does not afflict willingly, nor grieve the Children of Men*; and St. *Peter* tells us expreſly, that it is not without *need be, that we are in Heavineſs* — And it is as ſure that Sin is always the cauſe of Suffering. And therefore the Pſalmiſt ſays, *When thou with rebukes doeſt correct Man for Iniquity, thou makeſt his Beauty to conſume as the Moth:*

Moth: And the Prophet *Jeremiah* asks *Wherefore does a living Man complain, a Man for the Punishment of his Sins?* So that nothing can be more clear then that Sin is the cause of Affliction: Which being laid down as an Undoubted Truth, it remains that we Enquire what those Sins are, which are most likely to bring down National Judgments; and then to Examine whether we have not been guilty of those Sins; that so we may thereby come to know wherefore it is that God contendeth with us; and knowing that, that we may repent of our Iniquities, and return unto him against whom we have Sinned, that he may return unto us with Mercy and with loving kindness.

1. THE Sin of Prophane Swearing and Cursing, is that which brings Gods Judgments on a Nation: Hence the Prophet tells us, That *because of Swearing the Land mourns*; and this Sin is expresly forbidden by the third Commandment; which enjoyns us *not to take the Name of the Lord our God in vain*; and threatens, that *God will not hold him guiltless that*

does

does so; whereby is implied, That GOD will charge the guilt and violation of his holy Law upon such a one; the taking his Name in vain being a Prophaning of it: Whereas we are commanded to fear that great and dreadful Name, The *LORD* our *GOD*: And this prophane Swearing is also forbidden in the New-Testament, our *Blessed Saviour* strictly enjoyning us *not to Swear at all*; Mat. v. 34. And this St. *James* presses further, saying, *Above all things, my Brethren, Swear not*, Jam. v. 12. Not that hereby we are forbidden to testifie the Truth of a matter upon Oath before a Magistrate, as some dream; for in this case St. *Paul* tells us, That *an Oath for Confirmation is an end of all strife*, Heb. vi. 16. The intent therefore is, That we abstain from all prophane Swearing, which is a Taking of God's Name in vain, and a procuring Cause of his Judgments upon a People and Nation; of which there wants not plenty of Examples, both Sacred and Prophane, were it needful to insert 'em.

BUT that which more concerns us, is,

To

To Enquire whether we are not grievously guilty hereof our ſelves, and ſo are juſtly made an Example to others? And in this caſe, I muſt ſay, Our guilt is too evident to be deny'd; for we declare our Sin as *Sodom*, and hide it not: Our Tongues being oftner us'd in imprecating Divine Vengeance, even Damnation it ſelf, upon our Souls, than in imploring the Pardon of our Sins. How many are there that pretend Love and Loyalty to our King, yet will ſhew it no other way, but by Drinking his health, till they have loſt their own; and by their horrid execrable Oaths, defying of the Majeſty of Heaven? Alas! What can be expected from thoſe Men, that are every hour bidding Defiance to the Almighty, and Daring God to damn them? With what face can they pretend to love their King, that thus affront their Maker? Whoever thus harden'd himſelf againſt God and proſper'd? It was theſe Fighters againſt Heaven that brought the Royal Martyr to the Block; and were more guilty of his Death, than the Regicides that condemn'd

demn'd him, or the Villanous Executioner that ſever'd his Royal Head from his Sacred Body: And it is ſuch as theſe that have turn'd our Royal Maſter out of his Throne, and forc'd him to Abdicate (as ſome will have it) his Crown and Kingdoms. For when GOD was thus Engag'd againſt him, by the reiterated Blaſphemous Imprecations of his pretended Followers, how cou'd he hope to ſtand? For ſhame, therefore, Gentlemen, let us either lay aſide our pretences of Loyalty to the King, or ceaſe to offend GOD as we do every Day, by Belching forth ſuch Vollies of loud Oaths and Blaſphemies againſt him. For had we but as frequently Employ'd our Tongues in praying for him, as we have done in curſing of our ſelves, and in Blaſpheming God, we might have long ſince hop'd a better Iſſue. If therefore we wou'd ſhew our ſelves good Subjects to the King, let us approve our hearts to God as good Chriſtians, which we cannot do but by walking in his Ways, and keeping of his Laws. We have ſeen the fatal effects of

Curſing

Curſing and Swearing, let us now ſteer a contrary Courſe, and betake our ſelves to Prayers and Tears, the Churches only Weapons in ſuffering Times. Of which I ſhall ſay more at the Concluſion. —— But,

2. Whoredom and Adultery is another crying Sin that brings down God's Judgments upon a Nation: This Sin is directly againſt the Seventh Commandment; which *forbids us to commit Adultery*; and however the Fools of this Age, I mean ſuch as *make a Mock at Sin*, have ſtil'd it but a *Trick of Youth*; and that the *Roman Church* calls it but a *Venial Sin*; yet we have a more ſure Word of Prophecy, even the holy Scriptures, which tells us, That *for theſe things the Wrath of God comes upon the Children of Diſobedience*: And well it may, ſince the Author to the *Hebrews* aſſures, That (how ſlight ſo ever others make of it, yet) *Whore-mongers and Adulterers God will judge*. And that this Sin brings down Judgments on a Nation, the Prophet *Jeremiah* informs us, *Jer.* v. 7, 8, 9. —— *When I had fed them to the full*,

full, then they committed Adultery, and assembled themselves by Troops in the Harlots Houses: They were as fed Horses in the Morning; every one Neighed after his Neighbours Wife: This was their sin: And what the effect of it was, the next Verse shews us; *Shall I not Visit for these things, saith the Lord? And shall not my Soul be avenged on such a Nation as this?* This sufficiently expresses God's Anger against it, especially when it is grown common.

IT now concerns us therefore to Examine our selves, and see whether this also be not registred in that black Catalogue of Sins which we are guilty of! And I am much afraid that there is but few of us that can say in this respect, my heart is clean: For the foot steps of this Sin are but too plainly to be trac'd among us. And therefore all of us have reason to humble our Souls before God, and to say, *O Lord, to us belongs confusion of Face, to our Kings, to our Princes, and to our Nobles,* (as well as to the Commons) *because we have sinned against thee.* For my part, I know not what unaccountable

table Liberty ſome Men give themſelves in this matter; as if thoſe in high places had a Toleration, or a Licenſe to Sin: But I am ſure God's Word allows none; no, not to the greateſt of Men: The Law of God is, *Thou ſhalt not commit Adultery*; and I know of no Exception. Of this ſin, When King *David* himſelf was found guilty, though he had an Illuſtrious Pardon ſent him from Heaven, *Thou ſhalt not dye*; yet it did not Exempt him from Temporal Judgments, for the Prophet *Nathan* told him plainly, *The Sword ſhou'd never depart from his Houſe, becauſe he had deſpiſed God, in taking the Wife of Uriah*—Therefore let all that are concerned herein (how great ſoever they be) humble their Souls under the mighty hand of God, and turn from the Evil of their doings, that God may be thereby reconciled unto us, and have Mercy upon us. For this is a ſin that if not repented of, will keep good things from us; and make a Separation between us and our God: And ſuch have the more reaſon to do this, becauſe their Example

ample may have corrupted many: For, *Regis ad Exemplum totus Componitur Orbis.* And indeed this Sin has ſpread ſo exceedingly upon that account, that I am perſwaded it has been none of the leaſt cauſes of God's heavy diſpleaſure againſt us. Yet will not this in the leaſt juſtifye them, of a lower degree, who ſhall follow ſo ill an Example, for by them God's holy Law is violated, and Himſelf provoked by their Filthineſs; and themſelves thereby made the cauſe of bringing down the Judgments of God both upon King and People; ſuch have therefore great reaſon forthwith to break off their Sins by Righteouſneſs, and turn from the Evil of their Ways; that the Lord may pardon their Sins, and heal our Land.

3. *Cruelty and Bloodſhed* is a great and crying Sin, which defiles the Land, and brings down Judgments from Heaven upon it: Nay, it cauſes the Divine Majeſty to ſhut out our very Prayers, ſo that he will not hear us: The Prophet *Iſaiah* gives us a full account of this, in the firſt Chapter of his Prophecy, in the 7th Verſe

he

he gives an account of God's Judgments on the *Iſraelites*, not altogether unlike what has befallen us; for, ſays he, *Your Country is deſolate, your Cities are burnt with fire; your Land, ſtrangers devour it in your preſence, and it is deſolate, as overthrown by ſtrangers.* And in the 15th Verſe, GOD tells them, *When ye ſpread forth your hands, I will hide mine Eyes from you, and when you make many Prayers, I will not hear:* Would you know now what it is that has provok'd the Almighty againſt them? He aſſigns this as the reaſon of all, in the latter End of the 15th Verſe, *Your hands are full of Blood.* This is alſo farther Evident from the Example of King *Saul*, who was a Bloody Man, not only in commanding the Prieſts of the Lord, even Fourſcore and five Perſons that wore a linnen Ephod, to be ſlain, but alſo becauſe he ſought to ſlay the *Gibeonites*, under a pretence of Zeal to the Children of *Iſrael* and *Judah*, 2 *Sam.* xxi. 2. But theſe things brought down publick Judgments upon the Land ſeveral years after; for when in the Reign

of *David* there was a famine in the Land for three Years, and *David* Enquired of the Lord to know the cauſe thereof, he was anſwered, *It is for Saul, and for his Bloody Houſe*; and nothing cou'd appeaſe God's Anger, till ſeven of *Sauls* Sons were hang'd on that account: So loud is the cry of Innocent Blood againſt the ſhedders thereof.

LET us now Enquire how far we are concern'd in the guilt of this Sin alſo: And ſhou'd we go about to clear our ſelves herein, the very Gates of the great City of the Kingdom wou'd cry out againſt us: And all the Weſt of *England* would teſtifie the contrary to us. I am well aſſured that our Royal Maſter is not a Prince that does delight in Blood, and I wiſh with all my heart, that I cou'd ſay as much for all his Servants: But alas! How many are there that under a pretence of Zeal for the King's Service, have executed their own Private Revenge, and thereby exceedingly diſſerv'd the King, on whom the *Odium* always lay: We all know there was a Rebellion in the Weſt

of

of *England*, and there is no queſtion but Juſtice requir'd ſome Examples ſhou'd be made: But had the Kings Miniſters (to whom he intirely left it) made as much uſe of Mercy as they did of Juſtice, I am ſure they wou'd have done the King more Service; and I have reaſon to be of this Opinion, ſince *Solomon* tells us, (who had alſo a Rebellion broke forth at the beginning of his Reign, againſt him) That *the Kings Throne is Eſtabliſh'd by Mercy*. But I will ſay no more of that, becauſe thoſe who were the chief Inſtruments therein, have long ſince given an Account of their Actions before a higher Tribunal, where they have receiv'd the juſt Recompence of their Reward. And if there be any of us yet alive that have been concern'd in ſhedding of Innocent Blood, or that have purſu'd our own Revenge under a ſhew either of Loyalty or Juſtice, they have great reaſon to acknowledge their Sin, and to humble their Souls before God, and take ſhame to themſelves, as having, to the utmoſt of their Power, therein brought down the Judgments of

God both upon our King and on his People. As to my ſelf, I can appeal to the Searcher of Hearts, that I was grieved to ſee that Effuſion of Chriſtian Blood, and wou'd have prevented it, had it lain in my Power; and as I had an Opportunity, I ſhew'd Mercy; and where I cou'd not, I have not been wanting to pray that the guilt of that Blood might not fall upon the King, nor on his Royal Iſſue. For even then my fore-boding Soul had great apprehenſions that it wou'd cry loud for Vengeance.

BUT in the Fourth Place, *Opreſſion* and *Injuſtice*, is another crying Sin that brings down Judgments on a Nation. To this, the Word of GOD abundantly bears Witneſs: Hence it is that God ſo often complains, That *they Judge not the Fatherleſs, neither doth the Cauſe of the Widow come unto them; but every one loveth Gifts, and followeth after Rewards*; and that *he looked for Judgment, but behold Oppreſſion; for Righteouſneſs, but behold a Cry*: And therefore the Prophet *Iſaiah* exhorts them, if they expect Mercy, to

ſeek

ſeek Judgment, relieve the Oppreſſed, judge the Fatherleſs, and plead the Cauſe of the Widow; threatning that if they refus'd, *they ſhou'd be devour'd with the Sword*; *for the Mouth of the Lord had Spoken it.* And in another Place the Prophet complains, *That Judgment is turned away backward, and Juſtice ſtandeth afar off*; *for Truth is fallen in the ſtreet, and Equity cannot enter:* And for this God threatens that *the whole Land ſhall be deſolate*; and that *the Earth ſhall mourn, and the Heavens above ſhall be black:* Theſe things ſufficiently declare the dreadful conſequences and effects of Injuſtice and Oppreſſion; And that it brings down National Judgments.

LET us now Enquire how far we are concern'd in the Guilt of this Sin. And I am afraid that neither in this ſhall we be able to acquit our ſelves; for tho' I wou'd not be thought to charge my Royal Maſter in this matter, yet I am very ſure that thoſe through whoſe hands the Adminiſtration of Affairs then paſſed, made ſo many falſe ſteps, that they can by no

means be acquitted of Injuſtice, as well as great Imprudence: And this I am the bolder to ſay, becauſe it was for Their Miſ-management, that the King now ſuffers. And that this may the better appear, I will deſcend to a few Particulars.

TO ſay nothing of Turning the Weſt into a Slaughter-houſe, and making ſuch a ſhambles of the Roads and High-ways there; exerciſing this Cruelty upon many that the whole Country knew were altogether innocent of that for which they ſuffer'd, which was the ready way to bring an *Odium* upon the King, by making the People believe that he was as Inexorable as his Miniſters: I ſay, To paſs by this, having before ſaid ſomething of it, It was undoubtedly a great Piece of Injuſtice to ſet up a New Court for the Management of Eccleſiaſtical Affairs, contrary to the Expreſs Laws of the Land; whereby the Church and Clergy of *England* were Subjected to the Wills of ſome Men that were Enemies to both; who made the Kings Authority a ſtaulking-horſe to their own private Malice and Revenge, and thereby

put

put many fears into the Hearts of thoſe that were the King's beſt Friends, who cou'd not but fore-ſee the fatal Tendency of ſuch Proceedings.

IT was likewiſe a great Piece of Injuſtice to ſuſpend the Right Reverend the Biſhop of *London* from the Exerciſe of his Paſtoral charge, for that which in it ſelf was no offence; the ſaid Biſhop having acted (at leaſt in that Affair) with all that Caution and Prudence which the Duty of his Place requir'd. Which beſides the Injuſtice and Oppreſſion of it, was a great diſſervice to the King; in diſquieting the Minds of his good Subjects, who began to grow doubtful whereto ſuch things might tend; and many of 'em (as the Event too ſadly ſhew'd) began to entertain ſuch thoughts of his Majeſty, as was inconſiſtent with their Duty; and might have forewarn'd the Authors of thoſe Irregular Actings, that, that which was their Sin, wou'd quickly be their Puniſhment.

THE Declaration for Liberty of Conſcience, (tho' it might indeed ſhew the Kings Lenity to Diſſenters) was certainly a falſe ſtep in the Adviſers, both as it

put too great a Power into the Diſſenters hands, who had been lately ſo ſeverely Proſecuted; as alſo becauſe it was expreſly againſt Law: For tho' the Diſſenters might have been conniv'd at in their different Way of Worſhip (which wou'd have ſatisfy'd them, and have been ſerviceable to the Government, in making them eaſie, and ſo keeping them quiet: Yet to make 'em capable of holding Offices in Corporations, and ſetting 'em upon an Equal Foot with the Church of *England* (or rather above it) was too bold a ſtroke at once; and made the People too much inclin'd to think it was deſign'd to ſerve another Intereſt, rather than that of Proteſtant Diſſenters. And tho' in this I am Verily perſwaded of the King's Sincerity aud Uprightneſs, I cannot be ſo of ſome that were very near him, and to whom he cou'd ſcarce deny any thing.

THERE was alſo another falſe ſtep in the putting out of this Declaration, and which was a great piece both of Injuſtice and Oppreſſion, and that was,

The Enjoyning it to be ſent to the Biſhops of every *See*, to be by them ordered to be read by their Reſpective Miniſters in each *Dioceſs*. Why ſhould the Biſhops be deny'd Liberty of Conſcience, when it was granted to Diſſenters? And why could not the Diſſenters enjoy the Liberty of their Conſciences without the Biſhops being enjoyn'd to read the Declaration, which they knew to be contrary to the Law, and therefore illegal? Not that the Biſhops were againſt Indulgence to Diſſenters, when it ſhould be propos'd in Parliament, but they then ſaw there was *latet in Anguis*, a Snake in the Graſs, which many were not aware of: And that the Biſhops ſhou'd be Impriſon'd in the Tower, for Refuſing to do that which was againſt their Conſciences, was certainly a very falſe ſtep in the Adviſers, beſides a great piece of Injuſtice: And I am very ſorry that the fatal Conſequence thereof was no more perceiv'd by the King and his Miniſters. I have however, this Conſolation in my Self, That what I acted at that time, was

out

out of Duty both to God and the King; and that I am no way to be charg'd with what afterwards follow'd thereupon; and if I was at all miſtaken, or acted beyond what I ought to have done, I humbly beg Pardon both of God and the King; being well aſſur'd in my own Integrity, and that it was without any Evil Deſign. I did indeed ſoon perceive of what ill Conſequence it would be to his Majeſty, and what Improvement his Enemies wou'd make of it; but it was not in my power to help it.

THE Violent Proceedings againſt the Preſident and Fellows of *Magdalen-Colledge* in *Oxford*, was alſo very Unjuſt and Oppreſſive, and a very falſe ſtep, both in the Adviſers and Actors: And what I cannot remember, when I conſider what effect it had upon the People, without great Compaſſion to his Majeſty; who by the Violent Paſſions of ſome hot and fiery Spirits, was precipated into ſuch fatal Counſels; where all the Profit would redound to others, but all the *Odium* reſt upon the King. As to the Fellows, I muſt

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own they did but their Duty, and they could not chuſe otherways then according to the Statutes of the Colledge. And indeed to compel them to do it, was both againſt Law, and againſt the Kings Declaration for Liberty of Conſcience, which ſurely extended to them as well as to others, they having the ſame Plea.

IT is not without cauſe that I have ſo largely inſiſted on theſe ſeveral Inſtances of Injuſtice and Oppreſſion: For theſe things carry'd the Evident Tokens of Divine Diſpleaſure along with 'em, and were afterwards made the chief Motives for Introducing the late Revolution: Which tho' it was too wide a ſtretch, and very unreaſonably urg'd ſo far, (for a Chimney that ſmoaks may be mended, without any danger of the Houſe being pull'd down) yet was it ſuch a Rebuke to the Authors of thoſe precipitate Counſels, that (as I ſaid before) they might eaſily ſee their Sin in their Puniſhment; nor ſhou'd I have at all mourn'd their Fate, had they not involv'd my Royal Maſter in the ſame Ruine with them.

UPON

UPON a ſerious Reflection on the fore-mentioned Sins, and our own guilt therein, we may plainly diſcern that it is not without very great Cauſe, that it has pleas'd God to bring theſe Afflictions upon us; And that we have reaſon to joyn in that Confeſſion of the Church in the Lamentations, *The Lord is Righteous, for we have rebelled againſt his Commandments: Thou haſt made us as the off-ſcouring and refuſe in the midſt of the People: For we have tranſgreſſed and rebelled, and thou haſt not pardoned; but haſt covered us with Anger, and Perſecuted us; yea, thou haſt covered thy ſelf with a Cloud that our Prayer ſhould not paſs through. The Lord hath accompliſhed his Fury, he hath poured upon us his fierce anger, for the Sins of her Prophets, and the Iniquity of her Prieſts.*

WHAT then remains, but that knowing the cauſe of our Afflictions, we endeavour to remove them, by humbling our ſelves under the mighty hand of God, and by ſearching and trying our Ways, and turning again to the Lord: For *the Lord will not caſt off for ever*, but if we repent

repent of our ſins, and turn unfainedly to him, *tho' he cauſe grief, yet he will have compaſſion, according to the multitude of his Mercies; for he doth not afflict willingly, nor grieve the Children of Men; to turn aſide the right of a Man before the face of the moſt High, to ſubvert a Man in his Cauſe, the Lord approveth not:* Let us therefore in good Earneſt ſet about this Work of Repentance and Reformation; for were we once but a Reformed People, we ſhould ſoon be a happy People: Our Loſſes would ſoon be made up, and *ſtrangers ſhould no more rule over us.* But whilſt we are going on in our old Sins, we muſt ſtill expect that GOD will follow us with his Judgments until we be conſumed. *For if we do wickedly, we ſhall be deſtroyed, both we and our King.*

NEITHER let our Hearts fret againſt the Lord; but ſubmit to his Will; for 'tis he that hath done it, and 'tis our duty to be patient under it, and wait his Time for our Deliverance: To go about to deliver our ſelves, is but to make our Bonds the ſtronger; and to entangle our

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ſelves more: *Our Strength is to ſit ſtill*, and to wait for the Salvation of God: For when he works, there's none can let it; and till he does ariſe and work, all we can do, will be in vain. And this many have found to their coſt. Let us learn to be wiſe, by other mens harms. *There are many Devices in the heart of Man, but the Counſel of the Lord that ſhall ſtand:* And whoever goes about to reſiſt it, will find him ſelf ſadly deceiv'd. I will always maintain my Loyalty to the King, and quietly ſubmit to the Power that Protects me. That ſo I may keep *a Conſcience void of offence both towards God, and towards Man.* And it is the grief of my heart to ſee any otherwiſe minded: For if we muſt not *Speak wickedly for God*, nor *Talk deceitfully for him*, much leſs muſt we *Act wickedly for him.* And yet I would be found doing too; I mean, I would be found in the daily Exerciſe of Faith and Repentance, and endeavour to get a broken and a contrite Heart for my paſt Sins; becauſe God has aſſur'd me, that *with ſuch Sacrifices he is well pleaſed.*

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The Soul's Expoſtulation.

AND now, O my Soul, conſider with thy ſelf, If Sin be the procuring Cauſe of all thy Troubles, haſt thou not greater Reaſon to be troubled for thy Sins, than for thy Sufferings? Afflictions may make thee better, but Sin always makes thee worſe. It may be neceſſary ſometimes to chuſe Sorrow, but it never can be ſo to chuſe Sin. 'Tis God alone is that Wiſe Alchymiſt that can Extract Good from Evil; and make even the Sins of his People turn to his Glory: Thus through the working of God's Grace, thy Pride may tend to humble thee, and a due ſence of thy Paſſion may produce Patience. But this is alone the Effect of God's Grace, for the Nature of Sin is only Evil. What reaſon then, O my Soul, haſt thou to bleſs God, who has made thy Outward Loſſes prove thy Inward Gain; by taking thee off from the Purſuit of Sin, and Training thee up in the School of Affliction! Sure, O my Soul, it concerns thee

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to ſee what good Leſſons thou haſt learn'd there; for if thou art not the better for't, thou wilt certainly be the worſe: Affliction is a Furnace, and if thou comeſt not forth purified like Gold, thy droſs will appear the more. But if thou canſt ſay with *David*, *It has been good for me that I have been afflicted*, thou haſt great cauſe to bleſs God for it. If theſe Trials have done thee good, what haſt thou to complain of? And if by the light of Affliction thou haſt ſeen the greatneſs of thy Sin, and that ſight of Sin has humbled thee, and brought thee to Repentance, thou art hereby become a greater Gainer, than all the outward Proſperity in the World could make thee: For there is no Compariſon between Temporal Loſſes, and Spiritual Gains: For all *the things that are ſeen, are but Temporal; but the things that are not ſeen, are Eternal:* How bleſſed a thing is it, O my Soul, to be afflicted! Seeing *theſe light Afflictions that are but for a moment, work out for thee a far more Exceeding and Eternal Weight of Glory:* This, O my Soul is enough not only

only to make them rejoyce, but even glory in Tribulations, ſince they have ſo bleſſed an effect: See then, O my Soul, that thy *Tribulation worketh Patience, and Patience Experience, and Experience Hope, even that Hope which maketh not aſhamed*; and ſo ſhalt thou have rejoycing in thy ſelf, and not in another.

A PRAYER.

O Almighty and merciful Lord God, who madeſt all things for thy own Glory, and canſt Over-rule all Events ſo, as to bring glory to thy Name, and good to thy People, out of the darkeſt of thy Diſpenſations towards them; Grant I beſeech Thee, that theſe Afflictions with which thou haſt been pleaſed to Exerciſe me, may by thy gracious Ordination bring forth the Peaceable fruits of Righteouſneſs unto me; that I may be Enabled to ſay, It is good for me that I have been Afflicted. And ſuffer me not, O Lord, neither to deſpiſe thy chaſtening, by going on in thoſe Ways of Sin and Rebellion againſt thee, which have brought thy Judg-

ments down upon this Nation; nor to defer my Repentance for those Iniquities which I have been guilty of: And since thou hast declared in thy Word, That he which hideth his Sins shall not prosper, but that those who confess 'em and forsake 'em shall find Mercy; Help me, I humbly beseech thee, with all thy People, to make our Confession unto thee, and to acknowledge that we have sinned, and have committed Iniquity, and have rebelled, by departing from thy Precepts and thy Judgments; neither have we hearken'd to thy Servants, the Ministers, which spoke in thy Name to our Kings, our Princes, and our Fathers, and to all the People of the Land: And therefore, O Lord, Righteousness belongs unto thee, but unto us Confusion of face, as at this day, to our King, our Princes, and our Judges, because we have sinned against thee: And have added this Evil unto all the rest, that yet we have not made our Prayer before the Lord our God, that we might turn from our Iniquities, and understand thy Truth. O Lord our God, we pray thee hear, encline thine Ear, and open thine Eyes, and behold our

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low Estate: For we do not present these our Supplications before thee for our Righteousness sake, but for thy great Mercies, through Jesus Christ, our Lord and only Saviour. Our Father &c.

Meditation V.

Of the Benefit and Advantage of Afflictions.

WE have in the former Meditation Enquir'd into the Nature of Afflictions, they are Evils in themselves, not joyous but grievous; and into the Causes of them, which generally is Sin; and what some of those Sins are, we have also examin'd, and found our selves to be concern'd in them; which calls for our hearty Sorrow and Repentance. But as a wise Physician will so temper Poyson, as not only to allay its Venom, but turn it into an Antidote; so does the great Physician of our Souls do with Afflictions; making them work together for our Good, and bring forth for us the

Peaceable Fruits of Righteouſneſs. And here I will a little Meditate upon the reaſons why it pleaſes God to Afflict his Children, and what the Benefits are that we reap thereby.

1. Becauſe we might ſhew our Conformity to our Bleſſed Redeemer, *who firſt Suffered, and then Entered into his Glory:* In like manner we are told that *if we ſuffer with him, we ſhall alſo reign with him:* And the greater Tryals we endure here, the brighter will our Crown of Glory ſhine hereafter: The Author to the *Hebrews*, having given a large account of the ſufferings of the People of God, in former Ages, and of their not accepting Deliverance, gives this as the reaſon, that *they expected a better Reſurrection:* Agreeable to which, our Lord tells us, That *thoſe that are perſecuted* here *for Righteouſneſs ſake*, are *bleſſed*, becauſe *theirs is the Kingdom of Heaven*: And ſeeing *the Captain of our Salvation was made Perfect through Snfferings*, why ſhould it not alſo be the ſame with his Followers?

2. Another Reaſon why it pleaſes God to

to Exerciſe us here with Afflictions, is, That our hearts might be drawn off from the love of the World, which is an Enemy to God; The inordinate love of the World, makes the Soul uncapable of the love of God; for St. *John* tells us expreſly, *That if any Man love the World, the love of the Father is not in him:* How much better is it then to have the hatred of the World, and to have God our Friend, than to have the World our Friend, and God our Enemy? And ſure we have no reaſon to complain of Afflictions, ſince St. *Paul* tells us, *We are chaſtened of the Lord, that we might not be condemned with the World.* God is pleaſed to imbitter the World to us by Afflictions as a Tender Mother does her Teat, when ſhe wou'd wean her Child from the Breſt; ſhe rubs her Nipple with Aloes or Wormwood, which the Child taſting, will take the Breſt no more: So when the World wou'd intice us to the love thereof, by its Delights and Pleaſures, our merciful Father ſends us Tribulations and Afflictions to take our hearts

from the love of preſent things; which could we have quietly Enjoy'd, we ſhould have been for building Tabernacles here. Could the Prodigal Son have fill'd his Belly with Huſks, he would never have thought of Returning to his Father; but Want and Affliction brought him from the Swine, with whom he would have ſtaid, could he have got his Belly full.

3. Another Benefit we receive by Affliction is, That we are thereby Cured of our Soul-Diſeaſes; and that too, of ſuch as are otherwiſe almoſt incurable. Honours, Riches, and a Proſperous Condition in the World, cauſes us too often to contract thoſe ſinful Habits which we never come to reflect upon, much leſs to repent of, until Affliction makes us: Therefore it is that *Solomon* tells us, *The Rod and Reproof give Wiſdom.* The Story of *Joſeph's* Brethren is remarkable; they had ſold their Brother to the *Iſhmaelitiſh* Merchants, and made their Father believe he was torn in pieces of Wild Beaſts, and then thought all was well; and were not at all troubled that they had

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ſold their Brother, and deceiv'd their Father: But afterwards when they went down to *Egypt*,& were there put in Ward, and charged as being Spies, this Affliction brings to their remembrance their former Uſage of their Brother *Joſeph*, and now they cry out, *We are verily guilty concerning our Brother: We ſaw the anguiſh of his Soul, when he beſought us, and we would not hear; therefore is this diſtreſs come upon us.* Had it not been for that affliction, in all probability they had never repented of their Cruelty to *Joſeph*. One likeneth Afflictions to the Rod of *Moſes*, for as the ſtriking that upon the Rock, brought forth Water; ſo the Rod of Affliction often mollifieth ſtony-hearted Sinners, and makes the Waters of Repentance to guſh out. Another compares it to a File, for as that cleanſes the Iron from its Ruſt, and make it bright, So Affliction files off that Ruſt of Sin, which worldly Proſperity has contracted, and makes our Graces ſhine more bright and glorious. The Scripture likewiſe compares it to a Furnace wherein Gold is

tried, and purged from all its filth and droſs, and brought to the greateſt degree of Perfection. It may alſo well be compared to a Purging Potion, for as that driveth the corrupt and ill humours out of a diſeaſed Body; ſo Afflictions drive out evil Paſſions and corrupt Deſires and Affections out of the Soul; ſuch as Pride, Vain-glory, Sloth, Niceneſs, Luſt, Gluttony, Drunkenneſs, and many more. And *Elihu* ſpeaking to *Job* of the Afflictions with which God uſes to exerciſe his People, tells him, It is *that he may with-draw Man from his Purpoſe, and hide Pride from him*; he does indeed, ſays *Elihu, chaſten him with Pains upon his Bed, and the multitude of his Bones with ſtrong Pain; ſo that his Life abhorreth Bread, and his Soul dainty Meat; yea, his Soul draweth near to the Grave, and his Life to the deſtroyers: Lo theſe things*, ſays he, *worketh God often-times with Man:* But wou'd you know to what End? 'Tis *to bring back his Soul from the Pit, to be Enlightened with the light of the Living.*

4. Another Benefit of Affliction is, That

That it is a Preſervative from Evil, and keeps us from many Sins which we ſhould otherwiſe run into: This is what God intends, by the Prophet *Hoſea*, when he tells the Children of *Judah*, that were bent upon Idolatry, and reſolved to go after their Lovers, that God wou'd prevent 'em, and put a ſtop in their Way; *I'll hedge up thy way with Thorns*, ſays God: That is, I will bring ſuch afflictions upon you, as ſhall be as ſo many Thorns in your ſides, which ſhall put a ſtop to your Careir in Wickedneſs. And this was the Experience of holy *David* long before: For he tells us, *Pſal.* cxix. 71. *It is good for me that I have been Afflicted:* If you ask why it was good for him, or what Benefit he found by it? He readily tells you, Verſ. 67. *Before I was afflicted, I went aſtray; but now have I kept thy Word:* And therefore inſtead of murmuring againſt God for Afflictions, he juſtifies God; *I know, O Lord*, ſays he, *that thy Judgments, are juſt, and that in faithfulneſs thou haſt afflicted me.*

5. ANOTHER Advantage we reap by

by Afflictions, is, That hereby God puts us upon the Tryal of our Graces: There are many that will ſwim with the Tide, that won't venture when the ſtream is againſt 'em. What the Devil falſly ſaid of *Job*, is but too true of many Men, *they won't ſerve God for nought!* When God bleſſes them with the good things of this Life, and they have all that their Hearts can wiſh, then they will be for God, and for the Profeſſion of Religion; but if he puts forth his hand, and takes away what they have, they will be like thoſe that the Prophet *Iſaiah* ſpeaks of, who when they *are hungry, and hardly beſtead, ſhall fret themſelves, and curſe their King and their God.* And therefore *Job*'s Conſtancy under thoſe great Afflictions, made his Piety and Patience ſo much the more Illuſtrious. 'Tis Affliction that ſhews us which are Hypocrites, and which are ſincere Chriſtians; a ſincere Chriſtian varies not with the Times, but is *ſemper idem*, always the ſame; whereas a Hypocrite is a Time-ſerver, and will turn with the Times, rather than be turn'd out: If Tribulation comes,

comes, he is for avoiding of it, let it come from what Quarter it will. How many can we remember that made the greateſt Pretences of Loyalty to the King, that cou'd be; and had there been no occaſion to try their Loyalty, would have been Loyal ſtill; but when Times of Affliction and Trial came on, and the King was forc'd to with-draw himſelf, they likewiſe with-drew their Loyalty. This ſhews that times of Affliction are times of Trial; by which God proves the Truth of our Love to him, and our Zeal for him: And by which we alſo may come to know the Deceitfulneſs of our own Hearts; which is alſo the Deſign of God in our Afflictions, as the holy Ghoſt teſtifies 2 *Chron.* xxxii. 31. where ſpeaking of *Hezekiah*, we have theſe words, *Howbeit, in the buſineſs of the Ambaſſadors of the Princes of Babylon, who ſent unto him, to enquire of the wonder that was done in the Land, God left him, to try him, that he* (i. e. *Hezekiah*) *might know all that was in his Heart.*

6, Another Benefit that we receive by Afflictions is, That they make us run to God:

God: Fulneſs and Proſperity oft makes us forget God, and run away from him, but Afflictions generally drive us to him; and indeed is the only way to reclaim us. This the Prophet *Hoſea* tells us, where God ſpeaking of his People that had gone away from him, and follow'd Idols, threatens to bring Afflictions upon 'em; *I will be as a Lyon, and as a Young Lyon to the Houſe of* Judah; *I will tear and go away; I will take away, and none ſhall reſcue.* Would you know God's deſign herein? *I will go,* ſays he, *and return to my Place, till they acknowledge their offences, and ſeek my Face:* But when will that be? O, ſays God, *In their Affliction they will ſeek me Early.* When we are walking abroad in the Fields, and the Weather is good, we are not ſolicitous about a Place of ſhelter; but if a Storm ariſes, and a Shower comes, then we look out for a Shelter, and make haſte unto it: God is call'd in the Scripture, *A Covert from the Storm and from the Rain,* Iſa. iv. 6. And therefore when the Tempeſt of God's Wrath ariſes, and the Storm of his Anger is pour'd upon

upon the World, whither ſhall we run for ſafety, but to Him who is a Covert from the ſtorm and from the rain? At ſuch times eſpecially we run to God, as to our great *Aſſylum* and Refuge; knowing that under the ſhadow of his Wings we ſhall be ſafe. Thus it was in the Wilderneſs with the *Iſraelites*; a ſtiff-necked generation, continually provoking God by their unbelief; and this they did to that degree, that God often ſent his Judgments amongſt them, by which many of them were deſtroyed; and theſe Afflictions made them ſeek after and run to God; for ſo the Pſalmiſt tells, *Pſal.* lxxviii. 34. *When he ſlew them, then they ſought him; and they returned, and enquired early after God.* And tho' the Pſalmiſt tells us, that *they did but flatter him with their Mouth, and lied unto him with their Tongue, and that their heart was not right with him, neither were they ſtedfaſt in his Covenant*; yet this running of theirs to him in the time of their affliction, did ſo far prevail with God, that *he being full of Compaſſion deſtroyed them not; but turned his Anger away,*

away, and did not ſtir up all his Wrath. And *David* himſelf frequently profeſſes that God was his Refuge in time of Trouble, *whereto he did continually reſort.* So that this is certainly a great Advantage that we gain by Afflictions, that they drive us to God, to whom we fly for Refuge, and where we find Security.

7. There is alſo this Advantage in Afflictions, That by means of them we come to live in the daily exerciſe of all Vertues; which without Afflictions we could not do: This St. *Paul* affirms, *Rom.* v. 3. *We glory in Tribulations alſo, knowing that Tribulation worketh Patience; and Patience, Experience; and Experience, Hope; and Hope maketh not aſhamed:* This is the natural Conſequence of Afflictions; for then we live in the Exerciſe of Faith, by believing Gods Promiſe, that all things ſhall work together for our Good; and relying upon him for our Deliverance: We live in the Exerciſe of Hope, by an aſſured Expectation of the Reward promiſed to them that ſuffer: And in the Exerciſe of Charity, by having our hearts

inflam'd with the love of Chriſt, who gave himſelf for us, whereby we are made willing to offer up our ſelves a Free-will-Offering to him, both in Life and Death: Our Patience is Exercis'd in ſuffering the Will of God, with Quietneſs and Reſignation of Soul; and our Humility, by abaſing our ſelves in the ſight of God, and being willing to ſuffer ſhame for his ſake.

8. ANOTHER Advantage that we reap by Afflictions (which is the laſt I ſhall mention, becauſe I affect brevity) is, That when they have brought forth in us the Peaceable Fruits of Righteouſneſs, our Mouths (and our Hearts too) ſhall be filled with Songs of Deliverance: Thus *David* rejoyc'd in God, *Pſal.* LIX. 16. *I will ſing of thy Power, yea, I will ſing aloud of thy Mercy in the Morning; for thou haſt been my Defence and Refuge in the Day of my Trouble:* The Children of *Iſrael* had been kept a long time in the Houſe of Bondage, in the Land of *Egypt*, where they were made to ſerve with Rigor: But with what Songs of Praiſe were their

Mouths

Mouths filled, upon their Deliverance! How did they exult in the Lord, and glory in the God of their Salvation! There had been no occaſion for thoſe Songs of Deliverance, had they not been kept in Bondage! Nor had they ſeen the Power of God ſo wonderfully diſplay'd on their behalf, which made them cry out, *Who is like unto thee, O Lord, among the gods! Who is like unto thee! Glorious in Holineſs, Fearful in Praiſes, doing Wonders!* Had King *David* come to the Crown, without meeting with thoſe Troubles that preceded it, he had not been ſo ſenſibly affected with God's Mercy in Delivering him, as he was, nor in all probability have writ that excellent Song of Praiſe recited both in 2 *Sam.* xxii. and in *Pſal.* xviii. Intituled, *A Pſalm of* David *the Servant of the* LORD, *who ſpake unto the* LORD *the words of this Song, in the Day that the* LORD *Deliver'd him from the hand of all his Enemies, and from the hand of* Saul: In which he firſt gives an Account of his great Diſtreſſes; for, ſays he, *The Sorrows of Death compaſſed me,*

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and the floods of ungodly Men made me afraid; nay, he goes further than this, and tells us, *The ſorrows of Hell compaſſed him about, and the ſnares of Death prevented him*: And then exults in GOD for his great Deliverance; *The Lord was my ſtay: By Thee have I run through a Troop; by my GOD have I leaped over a Wall: As for GOD, his way is perfect: The Word of the LORD is tried: He is a Buckler to all thoſe that truſt in Him: For who is GOD ſave the LORD? Or who is a Rock ſave our GOD? The LORD liveth, and bleſſed be my Rock, and let the GOD of my Salvation be exalted: It is GOD that avengeth me, and ſubdueth the People under me—He delivereth me from mine Enemies: Yea, Thou liſteſt me up above thoſe that riſe up againſt me: Thou haſt delivered me from the Violent Man: Therefore will I give thanks unto thee, O LORD, among the Heathen, and ſing Praiſes unto thy Name: Great Deliverance giveth He to his King, and ſheweth mercy to his Anointed, to* David *and to his Seed, for evermore.* Thus *David*'s being delivered out of his Troubles,

 fill'd

fill'd his mouth with Songs of Deliver ance to his great Deliverer. [GOD is the ſame GOD ſtill, and has the ſame Power to ſave, and the ſame Bowels of Compaſſion to ſhew Mercy. Let us there-fore lift up our Eyes and our Hearts to Him: We have been long looking to Men; but they have prov'd but as broken Reeds, that have rather pierc'd our hands, than holpen us: We have experienc'd the Truth of what *David* long ago af-firmed, *That Men of low degree are Vanity, and Men of high degree are a Lye:* And therefore let us all ſay as he does, *Pſal.* LXII. 5. *My Soul wait thou only upon God; for my expectation is from him.*] — But to proceed: It is (as I have ſaid before) none of the leaſt Benefit of Afflictons, That it makes deliverance more ſweet to us: For as after a great drouth, a ſhower of Rain is more refreſhing to the Earth; or when we are extream thirſty, a draught of Drink is ſweeter to us; and a Calm is ren-dred more pleaſant and acceptable to Paſſengers, after a troubleſome Tempeſt; ſo will our deliverance be more grateful

to

to us, after we have been exercis'd with great and ſore Afflictions. Thus in the LXVIII. *Pſalm*, and the 13th verſ. *Tho' ye have lien among the Pots*, (like Sons of Clay, eſteem'd as the filth of the World, and the off-ſcouring of all things) *yet* (when your Deliverance ſhall come) *ye ſhall be as the Wings of a Dove covered with Silver, and her Feathers with yellow Gold:* i. e. Ye ſhall be ſo much the more bright and glorious; and for every Sorrow you underwent in the time of your Affliction, you ſhall receive redoubled Conſolations after your Deliverance. And this Deliverance will come in due time, if with Faith and Patience we be found waiting for it: *For tho' Heavineſs may endure for a Night, yet Joy will come in the Morning*; eſpecially if we let Patience have its perfect work: But if through impatience we ſeek to haſten it, we ſhall but retard it; for *he that believeth, maketh not haſte.*——And that we may the more quietly ſubmit to the good Pleaſure of GOD, and reſt ſatisfied in his Wiſe Diſpoſal of things, our next Me-

ditation ſhall be of our Reſignation to the Will of GOD.

The Soul's Expoſtulation.

LET us now, O my Soul, a little Contemplate on the adorable Wiſdom of GOD, who is wonderful in Counſel, and excellent in working; whoſe way is in the Sea, and his Path in the great Waters, and his footſteps are not known: Since then, O my Soul, his Judgments are ſuch a great deep, that all the Lines of a created Underſtanding can never fathom them, Is it not much better to accept of his Fatherly Chaſtiſements, than to quarrel with his Proceedings? Preſent Afflictions may be far better than a Proſperous Condition, if thou haſt Wiſdom to improve 'em to the end for which GOD deſigns 'em. Will it be a Mercy to be made conformable to thy bleſſed Redeemer, who firſt ſuffered, and then entered into his glory? And will it not be thy happineſs to have the ſame mind in thee as was in Chriſt Jeſus? And if

Afflictions

Afflictions do this, ſurely thou oughteſt to Thank God for Afflictions, and rejoyce that thou art counted worthy to be a Partaker of Chriſt's ſufferings. Again, If by Afflictions thy heart be weaned from the World, and thy Affections ſet upon the things above, where there are better and more durable Treaſures, thou art certainly an infinite Gainer by the Bargain. And if outward eaſe and Proſperity has cauſed thee to contract ſinful habits and evil Diſeaſes, which are purged away by Afflictions, what reaſon haſt thou to complain? Or if God by his afflicting hand hedge up thy way with Thorns; that thou canſt not do all the Evil that is in thy heart, is not this the greateſt Mercy that can happen to thee? And if by outward ſufferings thou approveſt the ſincerity of thy heart to God, oughteſt thou not to rejoyce therein? Thou canſt not but know, O my Soul, how apt thou art to ſtart aſide from GOD, like a deceitful Bow; and if to Cure thee of that Evil, the Floods of Affliction, like thoſe of great Waters, do ariſe, and force thee

to run to God as thy ſtrong hold, for ſafety and Refuge, is there not a hand of Mercy to be eyed therein, which thou oughteſt thankfully and humbly to adore? And likewiſe, if Afflictions cauſe thee to live in the Exerciſe of Faith, Hope, Charity, Patience, Humility, and other Divine Graces, thou haſt exceeding reaſon to be thankful to God, and to ſay with *David*, *It is good for me I have been Afflicted.* Laſtly, O my Soul, conſider how pleaſant it will be to look back, upon the various Iſſues of Divine Providence, when God ſhall have wrought Deliverance for thee? How wilt thou then, O my Soul, exalt and magnify the Lord, and rejoyce in God thy Saviour? Thou art now apt to blame the Conduct of Divine Providence, and to ſay with good old *Jacob*, *All theſe things are againſt me*: But then thou wilt be of another mind, and conclude that *he hath done all things well*, ſo that it could not be done better; and break forth into that Pathetical Exclamation of the holy Apoſtle, *O the depth of the Riches both of the Wiſdom and Knowledge*

ledge of God! How unſearchable are his Judgments, and his ways paſt finding out! And thence conclude with him, *That of him, and through him, and to him, are all things: To whom be glory for ever.* Amen.

A PRAYER.

GRACIOUS *and Merciful Father, help me thy poor unworthy Creature to adore thee for that Goodneſs and Mercy which thou haſt been pleaſed to Vouchſafe to me, by all the various Methods of thy Providence towards me; and more particularly for thoſe Afflictions which it has pleaſed thee to Viſit me withal: O Lord be thou pleaſed to make them effectual for thoſe gracious Ends and Purpoſes deſigned by Thee; That by them I may be made more conformable to my Lord and Saviour Jeſus Chriſt, who was a Man of Sorrow, and acquainted with Grief; and who learned Obedience by the things that he ſuffered; and having ſuffered, entered into his glory; and that by them alſo I may find my Heart and Affections drawn off from the love of the World,*

becauſe the Friendſhip of the World is Enmity to God; but grant, O Lord, that my Affections may be raiſed, and ſet upon things above, even where my bleſſed Redeemer ſits at thy right hand; that ſo when he ſhall appear, I alſo may appear with him in glory: Grant alſo, O Lord, That tho' no Affliction at the preſent is Joyous but Grievous, my Afflictions may be ſo tempered with the Oyl of Mercy by the great Phyſician of my Soul, that they may purge out all thoſe ſinful Diſtempers and Evil Habits that Proſperity and Eaſe has caus'd me to contract, that ſo being purged from my Sins, and refined in the Furnace of Affliction, I may come forth like Gold. And ſeeing my Fooliſh and Deceitful Heart is ſo ready to run after Lying Vanities, let thy Chaſtiſements be as ſo many Thorns to hedge up my Way, that ſo being ſtopt from running into the Paths of the Deſtroyer, my Soul may be like a Garden incloſed, a Spring ſhut up, and a Fountain ſealed: And bleſſed Lord, grant alſo that by my Patient continuance in well doing, under thy Afflicting hand, I may Evidence the ſincerity of my Love to-

wards

towards thee; which the Waters of Affliction can never quench, nor all the Floods of Tribulation drown. And tho' former Prosperity has caus'd me to forget thee; yet let this storm that it has pleased thee in thy Righteous Judgment to bring upon me, cause me to fly unto thee for shelter, who art a Covert from the Storm and from the Rain; and my only Refuge and Rock of Defence, where I can be safe against the fear of Evil. And as the depressing of a Palm-tree makes it grow the Straighter, and the treading of Cammomile makes it smell the Sweeter, so let my present Afflictions cause the Graces of thy holy Spirit in me to send forth the greater Fragrancy, and to appear more Eminently: And further be pleased to grant, O Lord, through thy Wise and all-Disposing Providence, these light Afflictions that are but for a moment, may work out for me a far more exceeding and eternal weight of Glory: And that when thou shalt graciously please to accomplish all the purposes of thy Grace towards me by thy Afflicting hand, and caused thine Anger towards me to cease, that my Mouth may be filled with

Songs

Songs of Diliverance, That I may ſay with thy Servant of Old, Bleſs the Lord, O my Soul, and all that is within me bleſs his holy Name; Bleſs the Lord, O my Soul, and forget not all his Benefits, who forgiveth all thine Iniquities, who healeth all thy Diſeaſes, who redeemeth thy Life from Deſtruction, and Crowneth thee with loving Kindneſs and tender Mercies! Grant this, O Lord, for the ſake of Jeſus Chriſt, thy bleſſed and only Son, who for the joy that was ſet before him, endured the Croſs, and deſpiſed the Shame, and is ſet down at the right hand of the Majeſty on high. To whom, with thee, O Father, and the Eternal Spirit, be aſcribed all Honour, Glory, Power and Praiſe, World without End. Amen.

Medita.

Meditation VI.

Of our Reſignation to the Will of God.

OUR Bleſſed Saviour, in that moſt Excellent Form of Prayer he has taught us, has made this one Principal Petition in it, *Thy Will be done on Earth as it is in Heaven:* And tho' I hope we all make uſe of this Prayer, yet how few of us are there that underſtand what we ask? Tho' there is nothing more pleaſing to God, nor nothing that tends more to the Eſtabliſhment of our own quiet, than this Reſignation of our Wills to the Will of God, which we therein pray for: For could we in times of greateſt Trouble, and at the loweſt Ebb of Affliction, conſider that it is the Will of God, without whom nothing comes to paſs, and whoſe alone Will is the Rule of all Righteouſneſs, that conſideration would ſoon allay all thoſe ſtorms of Paſſion and Diſcontent, which are ſo ready to ariſe in our

Souls

Souls under ſuch Diſpenſations of Providence, and make all calm and quiet there. And this was that which ſilenc'd all the Complaints of Gods People in the Days of Old, when they were even cover'd with the Cloud of his Anger. Of which, tho' many Inſtances might be given, I ſhall confine my ſelf to a few.

AND the firſt ſhall be that of old *Eli* the Prieſt, who was a good Man, but too indulgent a Father his wicked Children, ---who thereby took Encouragement to ſin; by which God was ſo provok'd, that he ſent *Samuel* to *Eli* with ſuch a Meſſage as was enough to make his Ears to tingle; importing no leſs than the deſtruction of him and his houſe, and that *the Iniquity of his houſe ſhould not be purged with Sacrifice nor Offering for Ever*, becauſe *his Sons had made themſelves Vile, and he reſtrained them not.* And yet even under ſo heavy a Meſſage as this was, the good old Man reſigns himſelf up to the Will of God, ſaying, *It is the LORD, let him do what ſeemeth him good.*

A Second Inſtance ſhall be that of King *David*, when he was forced to fly from the Rebellion which *Abſalom* (his own Son) had rais'd againſt him. *Abſalom* having aſpir'd to the Kingdom, and wheedled the People out of their Loyalty and Allegiance, upon a Pretence of the Miſmanagement of his Father, telling thoſe that came to the King for Judgment in any Cauſe, That *there was no Man deputed of the King to hear them*, and then wiſhing *he was made Judge in the Land, that he might do them Juſtice:* By which ſly Inſinuations he had ſtolen away the hearts of the *Iſralites* from his Father: And when by theſe ill Practices, things were ripe for an Open Rebellion, Religion too muſt be brought in for a Part, and a Vow to the Lord is pretended to be paid at *Hebron*, on which pretence *Abſalom* having obtain'd leave to depart from the King, blows the Trumpet of Rebellion throughout all *Iſrael*, and makes himſelf King in *Hebron*. This News being brought to *David*, he finds himſelf in Danger from his Rebellious Son, and

thereupon

thereupon reſolves to Abdicate the Royal City of *Jeruſalem*, to which *Abſalom* was haſtening as faſt as he could. In this flight of the King, he had ſeveral of his Loyal Subjects to attend him, and among them were *Zadok* and *Abiathar* the Prieſts, and the honeſt *Levites* with the Ark of God: But the good King, (who was more concern'd for the Ark of God than for himſelf) knowing that *God had choſen the Gates of Zion before all the Dwellings of Jacob*, would by no means ſuffer the Ark to be carried after him, but ſends it back again into the City; (not knowing how God might deal with him) with this Noble Reſignation of himſelf to the Will of God: *Carry back* (ſays he to *Zadock*) *the Ark of God into the City; if I ſhall find Favour with the Lord, he will bring me again, and ſhew me both it and his habitation: But if he thus, ſay, I have no delight in thee; behold here am I, let him do to me as ſeemeth good unto him.* This is a truly Royal Example, and well worthy Imitation.

A Third Inſtance of this Reſignation

of

of our Wills to the Will of God, ſhall be that of King *Hezekiah*, who after his Recovery from Sickneſs, having Received the Congratulatory Ambaſſadors of *Merodach Baladan* the King of *Babylon*, was ſo pleas'd with the Honour which he thought was thereby done him, that he ſhewed the Ambaſſadors the Houſe of his Precious Things, the Silver, and the Gold, and the Spices, and the Precious Ointment, and all the Houſe of his Armour, and all that was found in his Treaſure. But this thing was diſpleaſing to the Lord, who ſaw *Hezekiah* had his heart lifted up thereby, and therefore he ſends the Prophet *Iſaiah* to him, with this heavy Meſſage, *Behold the days come, that all that is in thine Houſe, and that which thy Fathers have laid up in ſtore until this day, ſhall be carried to* Babylon; *nothing ſhall be left, ſaith the Lord: And of thy Sons that ſhall Iſſue from thee, which thou ſhalt beget, ſhall they take away, and they ſhall be Eunuchs in the Palace of the King of* Babylon. Wou'd we know now how *Hezekiah* took this doleful Meſſage? Why inſtead

inſtead of fretting againſt God, or going about to excuſe himſelf, he reſigns himſelf up to the good pleaſure of God, ſaying to the Prophet *Iſaiah*, *Good is the Word of the Lord which thou haſt ſpoken; For there ſhall be Peace and Truth in my Days.*

THE Fourth and laſt Inſtance I ſhall mention, ſhall be that *Illuſtrious One* of our *Bleſſed Saviour*: Who being under a ſenſe of Divine Wrath, in that bitter Agony and Bloody Sweat which he underwent for our Sins, in the Garden, and which none but himſelf could have born, (for it would have cruſh'd all Mankind into Nothing, and all the Angels too, to have lain under it) he prayed to his Father, ſaying, *If it be poſſible let this Cup paſs from me; nevertheleſs, not as I will, but as Thou wilt.* Matth. xxvi. 39. And in the 42d verſ. he went away again, praying the ſecond time, and ſaid, *O my Father, if this Cup may not paſs away except I drink it, Thy Will be done*: And in verſ. 44. He prayed again the third time, ſaying the ſame words.

THIS

THIS is indeed the greateſt Inſtance of Reſignation to the Divine Will, that can be given. And after ſuch an Inſtance, ſure none can deny that it is a Chriſtians Duty. Nor is it more our Duty than it is our Priviledge: For when our Wills are thus reſigned to the Will of God, there is no croſs Accident that can ſurprize us, nor no Affliction trouble us; becauſe we have given our ſelves up to his Diſpoſal, who beſt knows how to order all things for us; and are ſecur'd in ſo doing, that all things ſhall work together for our good.

THIS Reſignation of Soul to the Will of God, conſiſts principally in an abſolute Acquieſcence to the Divine Pleaſure, in every State and Condition of Life; whereby we are willing that God ſhould chuſe that Condition which he ſees beſt for us; whether it be Sickneſs or Health, Life or Death, Poverty or Riches, Honour or Diſgrace: And this without Murmuring, or Repining, or Thinking we are not well dealt with, or that we cou'd have provided better for

our ſelves; but on the contrary we ought to think our preſent Condition the beſt for us, be it what it will, becauſe it is the Reſult of Divine Providence; and this requires, or ſuppoſes in us, a ſtedfaſt belief of God's Governing the World, and ordering all Affairs in it according to the Counſel of his own Will. And he that by a ſtedfaſt Faith in God (believing him to be the moſt Wiſe, moſt Powerful, moſt Juſt, moſt Merciful and Beneficent Being) has reſign'd himſelf up to his Diſpoſal, is prepar'd for all Events; and tho' he may loſe Crowns, Kingdoms, Riches, Honours, Friends, Relations, and all things elſe which are look'd upon as outward Bleſſings, yet he can never loſe that inward Peace of Conſcience and Satisfaction of Mind, which the World can neither give nor take away.

The Soul's Expoſtulation.

CONSIDER, O my Soul, if thy Reſignation to the Divine Will, be ſo abſolute a Duty, what progreſs thou haſt made therein; and whether thou haſt ſo given up thy ſelf to the Will of God, to be abſolutely at his Diſpoſal: That thou art ſo, is indeed unqueſtionable; and ſo are the Devils too; for notwithſtanding all their Rage, and all their Malice, they cannot break thoſe Chains of Darkneſs wherein they are bound, to the Judgment of the great Day; But they have not reſign'd their Wills unto his, but on the contrary do whatever they can to oppoſe it, tho in Vain — But, O my Soul, is thy being at the Diſpoſal of Divine Providence, the effect of thy *Choice*, as well as of God's *Power*? If it be ſo, 'tis what it ought to be: But then, *what means this bleating of the Sheep, and lowing of the Oxen*, as *Samuel* ſaid to *Saul* in another caſe? What means all this murmuring and re-

pining at thy preſent Condition? What means that hankering after thoſe Honours, Riches, and Pleaſures, that thou Enjoyedſt heretofore? And thy preſent Uneaſineſs under the want of them? Do'ſt thou believe that thy preſent Circumſtances are the Reſult of the Divine Providence, and what God thinks beſt for thee? Then let thy Mouth be ſtopt for ever; For nothing can be more unreaſonable than to complain: How prepoſterous is it, O my Soul, to pray to God, *Thy Will be done*; and yet when it is done, to murmur? This ſeems ſtrongly to inſinuate, that thou art no further willing God's Will ſhould be done, than as it ſuits with thine; which is the Reverſe of what thou haſt pray'd for. Therefore, O my Soul, either leave off Praying *Thy Will be done*, or ceaſe to let thy Practice thus contradict thy Prayers. Remember, O my Soul, that it is *the fooliſhneſs of Man that perverteth his way, and makes his heart to fret againſt the Lord.* And take heed leſt thy repining makes thee appear to be ſuch a one. Is it not far

better

better to give up thy ſelf to his Conduct, by an intire Reſignation of thy Will to his, who better knows how to order thy Affairs, than thou thy ſelf do'ſt? So may the bitter Draught of Affliction be made a wholeſome Potion to thee; whereby thou may'ſt Experience the Truth of *Sampſon's* Riddle, *Out of the Eater comes forth Meat, and out of the Strong comes forth Sweetneſs.*

A PRAYER.

O Almighty and Eternal God, who worke'ſt all things according to the Counſel of thy own bleſſed Will, and whoſe Will is the Rule of all Righteouſneſs; Look down in Mercy upon a poor and worthleſs Sinner before thee, whoſe heart was lifted up, and forgot God, in the time of my Proſperity; and therefore thou haſt juſtly depriv'd me of thoſe Mercies which I did not Improve to thy Praiſe: And ſince I would not ſerve thee in the fulneſs of all things, it is but juſt I ſhou'd ſerve thee in the want of them. And yet ſuch is the Vainty and Deceitfulneſs

of my heart, that I am now apt to repine againſt thy Providence, and fret againſt thee for what thou haſt done, inſtead of Kiſſing thy Rod, and Submitting to thy Fatherly Chaſtiſements: O therefore be thou pleaſed to ſubdue this Rebellious heart of mine, and by an intire Reſignation of my Soul to thy Soveraign Diſpoſal, cauſe me to reſt ſatisfied in every condition into which it ſhall pleaſe thee to bring me: And however things may ſeem to me, through the blindneſs of my Mind, and the Darkneſs of my Underſtanding, to go contrary to my Intereſt, yet make me to know, O Lord, that it is my great Intereſt to acquieſce in thy Will, who doeſt all things well. Pardon, I humbly beſeech thee, the Stubbornneſs of my Heart, and the Unwillingneſs of my Will to ſubmit to thy good Pleaſure; and make me ſenſible that there is nothing more obſtructs thy reſtoring of former Mercies to me, than my murmuring and repining at thy Preſent Diſpenſations. Give me therefore, O Lord, ſuch a compoſedneſs of Spirit, that I may thankfully entertain whatever thou art further pleaſed to bring upon me, how

hard

hard ſoever it may ſeem to Fleſh and Blood, and be made willing to ſay, The Will of the Lord be done. And if the bleſſed Angels, that are always in thy preſence, and the Spirits of juſt Men made perfect, rejoyce in the fulfilling of thy Will, what am I, ſinful Duſt and Aſhes, that I ſhou'd murmur and repine thereat! Help me, O Lord, to Conſider, that, however my heart may fret againſt it, yet thy holy Will is the Reſult of Infinite Wiſdom, as well as the Rule of all Righteouſneſs: And that therefore it is both my Duty and Intereſt willingly to ſubmit thereto. And help me alſo, O Lord, to believe, That when thou haſt humbled me by thy preſent Providences, and brought me to lie at thy foot, in a due ſenſe of my own Unworthineſs, and a juſt acknowledgment of the Righteouſneſs of thy dealings towards me, that thou wilt again cauſe the Light of thy Favour to ſhine upon me, and make the Bones that thou haſt broken, to rejoyce. Grant this, O Lord, and whatſoever elſe thou ſeeſt needful for me, for the ſake of Jeſus Chriſt, thy beloved Son, and my alone Saviour, who has further taught me to pray, ſaying, Our Father &c.

HAVING by the afore-going Meditations Endeavour'd to ſhew the Uncertainty and Emptineſs of our former Enjoyments, and conſider'd the Nature and Cauſes of Afflictions, and how far by our Sins we have brought them upon our ſelves; and alſo ſhewn you the Advantages that accrew to us by a Patient continuance under them; and laid before you both our Duty and Intereſt, in an intire Reſignation of our Souls to the Will of God, under the Darkeſt Diſpenſations of Divine Providence; I ſhall in the next Place, as what I think will be very ſeaſonable, furniſh you with a Manual of Devotions upon all occaſions, fitted for Times of Trouble, to render it more Proper for our preſent uſe.—And conclude with ſome general Rules for our Daily Practice; and ſo leave the whole to the Bleſſing of God, who alone is able to make it effectual to the End for which it is deſign'd.

A Manual of Devotions FOR *Times of Trouble and Affliction.*

Morning-Prayer.

Pſal. LXXI, LXXIII, LXXIV: Or CXXIV, CXXV, CXXVI, CXXIX.

Proper Leſſons.

Dan. IX. or *Ezra.* IX. and X. to *Verſ.* 7. or 2 *Chron.* XXXVI. *Jer.* XIV. *Luk.* XXI.

A Collect Confeſſing and Deprecating Judgments.

O Lord we are brought into Times of great Sorrow and Affliction, and we have ſeen Violence and Spoil before

before our Eyes: Our Houſes are full of Mourning, and our Hearts of bitter Lamentation: And tho' thy Temples are not ſhut up, yet ſeveral of thy Miniſters are ſhut out of thy Temples! Deareſt Lord! Theſe things are due to our Sins; Thou art Juſt and Righteous in thy Dealings, but we are ſinful and wicked: For we have ſinned againſt the great Means of thy Grace, and the Mercies of thy Goodneſs for many years Vouchſafed to us, and to our Fathers before us: Notwithſtanding which, we are full of Hypocriſie, full of Prophaneſs, full of Lewdneſs, and moſt Abominably wicked: And I, even I, have contributed by a great meaſure of my Sins, to fill up thoſe Woes. But O God! That art Merciful, as thou art Juſt, (that delighteſt not ſo much to appear Juſt as Merciful) Pardon thoſe Sins of ours that cauſe theſe Woes, and pardon thoſe Sins of mine which concur to that Cauſe! And with the pardon of our Sins, grant us a releaſe of our Puniſhments: Let all Feuds and Animoſities ceaſe, and true Piety and

Peace

Peace flouriſh again amongſt us! Thou that out of Evil canſt work Good, and out of Confuſion didſt ſet up the Order of the World, be pleas'd out of thoſe Evils and Confuſions that are upon us, to bring forth a bleſſed Eſtabliſhment for us! O thou King of Kings, and Judge of the World, plead the Cauſe of thy Servants to the faces of all thoſe who ſeek to diſtreſs and deſtroy us! And do thou from Heaven own us in our Extremity, and deliver us! O thou that Powerfully canſt, Mercifully do this for us: To the Honour of thy great Name, and to the Comfort and Happineſs, both in Body and Soul, of us and ours, and all that truly fear and love thee, and true Religion in and for Thee! Even for thy Tender Mercies ſake, hear us; and for the Precious Blood and Paſſion of our deareſt JESUS, help us! Even for his ſake, in whoſe Merits and Mediation alone ſtands all our Hope and Help, thy dear Son, our only Saviour, Jeſus Chriſt our Lord. *Amen.*

A Prayer for Preſervation of the Church.

O Lord, the Church is thy Body, and thou art her Head; She is thy Spouſe, and thou art her Husband; O ſave thine own Body, preſerve thine own Spouſe! Protect her from all Enemies, Men and Devils! Keep her from all Ills, Errors and Dangers! Thou didſt Purchaſe thy ſelf a Church at the Price of thy Blood, O let no hand ſeiz and ſpoil ſo dear a Purchaſe!

MORE particularly, O Lord, hear my Prayers for that part thereof in this Nation: The Petition of a poor unworthy Child for a dear diſtreſſed Mother! Many, O Lord, are the Enemies that wou'd deſtroy it, and few are the Friends that it has to defend it; Strong are the Arms that are ready to pull it down, and weak are the hands that are willing to uphold it: But, O Powerful God, do not thou deſert it! Uphold it with thy mighty Arm! Maintain the Religion Eſtabliſhed amongſt us; and thy holy

Truth

Truth and Worſhip in that Religion! Maintain a Clergy that may be able by Learning and a holy Life, to defend thy Truth and Worſhip; and the Means that may continue ſuch a Clergy: Let not Error and Hereſie corrupt it, Ignorance blind it, Superſtition infect it, Prophaneſs over-grow it, Schiſm tear it, Sacriledge devour it, Atheiſm lay it waſte, Perſecution make it deſolate. Lord make us as happy as we were, and more thankful, and leſs ſinful, that we may be ſo happy! Let Errors vaniſh, Sects ceaſe, Fury leave us, and the Spirit of Truth and Love again poſſeſs us! Let Confuſions end, and all Irreverences in thy Service be baniſh'd from us, and holy Order and Decency be more regarded amongſt us. Let Diviſions be cemented, and Names of Reproach buried in Oblivion, and the Voice of True Peace and Joy be heard again in our Land. Lord, let us have that Religion which may make us happy in Heaven, and that True Peace which may give Time and Leave to Enjoy that Religion! And to that end, let

Power

Power be Eſtabliſh'd upon Righteouſneſs, and Employ'd for the Preſervation of thy Church and People; and then maintain that Power and them! O Thou, by whom Kings Reign, who haſt promiſed to make them Nurſing Fathers, to thy Church, Grant us theſe Bleſſings, to the Glory of thy Name, the Quiet of our Lives, and the Saving of our Souls! Even for thy dear Son our Saviour's Sake. *Amen.*

A Prayer for Mercy to the Nation.

O Lord, we are a Nation not to be beloved, a Nation ready to be ruined for our Iniquities, and for our Sins thou may'ſt juſtly deſtroy us, both Prince and People! But ſpare us, good Lord, ſpare us for thy Mercy ſake! Let the Blood of Jeſus Expiate all our Guilts, and the Spirit of Jeſus amend our Miſdoings! O thou who wouldſt not have one Sinner Dye, ſuffer not Millions of poor Souls to periſh! Be reconciled to us in a Meditators Blood, and be

be the Reconciler of us in a firm and bleſſed Peace! God of Pity and Peace, be at Peace with us, and make it for us, Even that Peace which none can take from us, do thou make us Partakers of, O thou holy One of God, who cameſt into the World to take away the Sins of it. O thou Prince of Peace, pity a poor Church and Nation, ready to Periſh! Pity that Church that hath ſo long maintain'd thy Truth and Worſhip in the Nation; Pity them who are ready to periſh for ſeeking to maintain thy holy Truth and Worſhip in thy Church! And do thou from Heaven Preſerve It, and Us, and Them. O thou that haſt the Power of Heaven and Earth in thy hand, who ſtilleſt the raging of the Sea, when the Waves thereof roar and lift up themſelves, make bare thy holy Arm for our Deliverance; O God make haſte to help us, for we are brought very low; ſtir up thy ſtrength and come and ſave us, and make no long tarying, O our God, but deliver us for thy Mercy ſake. *Amen.*

A Prayer for thoſe that are in great Diſtreſs and Danger.

O God of Power and Pity, who haſt promis'd to regard the Prayer of the deſtitute, and not to deſpiſe their Cry, Look down, O Lord, from thy Sanctuary, from the Heavens do thou behold the Earth, to hear the groaning of the Priſoners, and to looſe thoſe that are in danger of Death: Reſcue them from the rage of Violence, and ſhew thy ſelf Merciful to them in this time of their diſtreſs, O thou Preſerver of Men! And grant them all Graces and Mercies needful for the ſaving of their Souls! And let them glorifie thee both in Life and Death, and do thou glorifie them with Life Eternal, through the Merits and Righteouſneſs of Jeſus Chriſt our Lord. In whoſe bleſſed Name I further beg for Mercy for all that ſuffer in theſe Times of Trouble: Chiefly for thoſe that are Deſtitute, for the Widows and the Fatherleſs: Let thy Mercy be extended to them,

them, in the daily ſupplying of their ſeveral Wants and Neceſſities: Take them into thy peculiar Care, O thou Father of the Fatherleſs, and Judge of the Widow: And be thou their Comfort, Help and Succour, for Jeſus Chriſt his ſake. *Amen.*

A Collect for Grace.

O God I can ask no greater Gift than thy Glory, and therefore beg no better Gift than thy Grace; yea, even this perfect, is nothing elſe but that: Nor can I come at it but by the way of Grace. I do therefore for Jeſus Chriſt his ſake, beſeech thee beſtow on me this bleſſed Gift, Grace to do thee Service on Earth, that thou may'ſt give me thy Salvation in Heaven, through the Merits of Jeſus Chriſt our Lord. Amen.

A Collect for Peace.

O God, my poor Soul is an humble Suitor for Peace; the Blood of Jeſus is my Plea, thy Spirit my Advocate: I deſerve by my Sins Eternal Enmity, but for thy dear Sons ſake, have Favour for me: By whom the World is Attoned, O let me be Reconciled to thee! I know not how to pray this as I ought, but thy Spirit can make Effectual Interceſſion for me. Lord let thy Spirit move, and thy Son make my Peace. Subdue my Luſts; Conquer Satan for me that my Conſcience may have Peace with thee, and I in it, by thy Grace, through the Mediation of Jeſus Chriſt our Lord. *Amen.*

A Collect for Health.

O *Lord, when I am Sick, let me think I may Die; when I am in Health, that I may be Sick; that I may not miſſpend the ſtock of my Life, but do thee Ho-*

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nour with my Health, and thou mayſt give me Comfort for it in my Sickneſs: Even this, that Sin hath not bound me to my Bed, but thy Providence hath caſt me down, which can and will lift me up, or to Health in this World, or to Happineſs in a better. Such an Enjoyment of Health give me, I beſeech Thee, for Jeſus Chriſt his ſake. **Amen.**

A Collect for Safety.

O *Lord, ſo many days as I live, ſo many Lives I owe Thee; Thou reneweſt my Leaſe every day; A poor Tenant at thy Will, I am; and a frail Cottage of Clay, by thy Power I keep: Lord, thou haſt hitherto ſpar'd me, ſtill preſerve me; and let me pay (as I can) what I owe of Service, the only Rent thou requireſt, for Tenement and Appurtenances, Life, Health, Wealth, and all the good things I have of thee, for which thou both granteſt Term of Life, and giveſt Eternity. This to that, continue, I beſeech thee, for his ſake, who was Surety, and is ſole Purchaſer for me, Jeſus Chriſt our Lord.* Amen.

A Collect for Friends.

O Lord, graciouſly accept my Prayers for all my Kindred and Friends: Do thou good unto them all, O God. To thoſe that Err, ſhew thy Truth; and thoſe that ſee it, keep from Error: To thoſe that do amiſs, give Grace to do better; and thoſe that do well, continue in ſo doing: To thoſe that are Afflicted, give Comfort and Deliverance; to thoſe that Proſper, Humility and Temperance: Bleſs the Sick with Health, and the Healthy from Sickneſs: Supply thoſe that want; and let thoſe that want not, give Supply.: To all, grant thy Grace, O God, and ſhew thy Mercy: Let Love bind us one to another, and Religion knit us all to Thee; that all who are of Natural Kindred, may meet in Heavenly Conſanguinity: Even ſo, Lord, let the Blood of Jeſus run through all the Veins, and the Spirit of Jeſus go along with the Blood, that the Glory of Jeſus may be the End of us all.

And

And that hower we ſuffer and ſcatter on Earth, we may Live and Joy together in the Bliſs and Felicity of Heaven, by the Union of that holy Spirit, and Communion of that bleſſed Blood. *Amen and Amen.*

A Collect for the Catholick Church.

O God of Peace, ſend Unity among all that Profeſs thy Name: As they have but one Head, let them be but one Body; as they are but one Body, let them have but one Spirit: The Spirit of Truth and Holineſs, in Doctrine and Life, be in all: Ceaſe Schiſms and Wars in the Chriſtian World: Let them not Spill one anothers Blood, for whom thy Son ſhed his. Let there not be many Hearts under one Head, nor more Heads with it, leaſt they make a Maſſacre in thy Body, or a Monſter of it. O let thy Scepter have Obedience, and thine Orders Obſervance, every where. Suffer none by Deluſion or Depravation of Mind, or Ambition of Spirit, to pull down

thy Throne, whilſt they pretend for thy Scepter; and take down thy Houſe to ſet up thy Glory; and let Confuſion and Tyranny into thy Church, whilſt they profeſs to bring in Liberty and Order. From Violence, Avarice, Sacriledge, Schiſm, Hereſie, Anarchy, and Tyranny, O thou King of the Church, do thou keep us. Do thou Govern us, and let us Obey thee; Do thou ſave us, and let us ſerve thee; Even all Chriſtian Souls ſave throughout the World, Dear Jeſus. *Amen.*

A Charitable Prayer, for Times of Affliction.

O *Lord, that do'ſt not willingly afflict the Children of Men; Behold from thy holy Habitation of Heaven, the multitude of Miſerable and Afflicted Souls and Lives amongſt us, and have Mercy upon us.*

HAVE Mercy on all Ignorant Souls, and inſtruct them; on all Deluded Minds, and Enlighten them; on all Seducing and Seduced

Seduced Spirits, and Convert them. Have Mercy on all broken Hearts, and heal them; all ſtrugling with Temptation, and Reſcue them: All languiſhing in ſpiritual Deſertion, and receive them: Have mercy on all that ſtagger in Faith, and Eſtabliſh them: That are fallen from thee, and Raiſe them; That ſtand with thee, and Confirm them: Have Mercy on all that groan under their Sins, and Eaſe them; That bleſs themſelves, and go on in their Wickedneſs, and Curb and ſtop them. Jeſus! That did'ſt ſhed thy Blood for all Souls, to ſave them; ſhed thy holy Spirit on all, and heal them.

AND Lord, have Mercy on all Miſerable Bodies! Thoſe that are ready to famiſh, for want, Feed them: Thoſe that are bound to Beds of Pain, looſe them: Thoſe that are in Priſon and Bonds, Releaſe them: Thoſe that are under the Fury of Perſecution, and Cry under the Yoke of Oppreſſion, Relieve them: Thoſe that lie ſmarting in their Pain and Wounds, Cure them! Thoſe that are diſtracted in their Thoughts and Wits, Settle them! Thoſe that are in Perils of their Eſtates and Lives, Preſerve them:

Jeſus! That didſt freely diſtribute thy Comforts and Cures, to all Miſeries and Maladies of Men, when thou waſt on Earth, have Mercy on all, and help them; far or near, with us or from us; Lord, have Mercy on all, even every Son and Daughter of Adam, *at this time in Pain and Anguiſh upon the face of the Earth, (where-ever they are, whoſoever they be) what Help I would pray for my ſelf from Thee, or Comfort from Man in their Condition; I beſeech Thee the* GOD *of all Help and Comfort, to give it them: Take them to thy Care, and Tender them, ſupply them, and Succour them. Have Compaſſion on them, and heal them: Jeſus! That didſt give thy Blood for them, deny not thy Bowels to them: Thou that didſt Redeem them all, Preſerve them: Even all Miſerable Souls and Bodies, I beſeech Thee for thine infinite Mercies ſake.* Amen

A Prayer againſt the Temptations of Troubleſome Times.

O God who wilt not ſuffer us to be Tempted above what we are able to bear, ſuccour me that the Temptations of this Time of Trouble does not over-whelm me: Diſcover to me the ways of thy Providence ſo far, that I may ſee why I ſhou'd neither Deny it, nor Doubt it. And make me know thy Judgments to be ſo unſearchable, and thy ways paſt finding out, that I may humbly ſubmit my Will to thy Wiſdom, and admire and adore that Juſtice which I cannot Comprehend. Let me not be of ſo narrow a Mind as to confine thy Work to one World, which Thou do'ſt not finiſh but in Two: Nor let me be ſuch a Creature of Senſe, as to believe thou haſt no other Reward or Puniſhment, than what I See and Feel. O let my Eyes look to the End of all, which is Heaven, or Hell: And let me Envy no Ill Mans Happineſs, which ſhall end

in

in Hell; Nor bewail any Good Mans Wretchedneſs, who ſhall have Heaven for his End. And let me underſtand that the Proſperity of Sinners is a heavy Plague, becauſe it ſpurs them on to Hell, which is the greateſt Puniſhment: And that the Adverſity of the Saints is to them a Mercy, becauſe it is thy Rod, to whip them into Heaven, the beſt Reward. Mean while let me not give a Breſt full of thy Peace, for an Armful of that Wealth which breeds Neſts of Vipers and Adders in their Hearts, and continual Stings in their Boſoms: But let me Prefer the Sufferings of Innocence, before the Spoils and Triumphs of Violence.

O God, ſince a guilty Conſcience is the greateſt Puniſhment on Earth, becauſe next to Hell; and Accuſing and Condemning thy Providence, and Forſaking my Innocence, the greateſt Guilt, To that Extremity let no Temptation ever lead me. JESUS! keep me from it by thy Grace and Mercy. *Amen.*

The Concluding Prayer.

O Lord, it is thy Promiſe to grant whatſoever I ask in thy Sons Name; and thou wilt not perform leſs, becauſe I ask ſo in his Words. In his Bleſſed Breviary therefore I ſum and offer up theſe my Imperfect Prayers; ſaying, as he hath taught me, *Our Father which art in Heaven, &c.*

The Bleſſing.

GOD the Father Bleſs me; GOD the Son Defend me, GOD the Spirit Preſerve Me, and all Mine and His, now and Evermore. *Amen.*

EVENING PRAYER.

Pſal. XLIV, LXXVII, LXXVIII, or LXX, LXXXIII, XCVIII, or CXXXVII, CXL, CXLI.

Proper Leſſons.

2 *Chron.* XIII, or XX: 1 *Cor.* X. or *Judes Eiſtle.*

A Collect or Prayer againſt Revenge.

O Thou to whom Vengeance belongeth, Keep me from a Revengeful Spirit, that I fall not into the hands of thy Vengeance: And ſince it is thy Will that I ſhould exerciſe Pity, and Patience, and Pardon, let me not ſtudy Revenge, and Returns of Injuries. What tho' I have loſt my Eſtate wrongfully, and been turn'd out of my Place for my Loyalty to the King, yet have I not

not juſtly deſerved it for my Rebellion againſt thee my God? why ſhou'd I then Meditate Revenge againſt the Inſtruments whom thou, O Lord, haſt made the juſt Executioners of thy will for my Deſerts: O help me rather to look unto thee, who haſt juſtly ſuffered theſe things to befal me for my ſins, than to ſtudy Revenge againſt thoſe that have Injur'd me. Thou, O moſt Meek and Merciful Saviour, didſt pray for thy bloody Enemies! O let me then forgive my greateſt Foes! Committing my Cauſe to thee, who wilt do Juſtice for me on them, if I ſeek not to revenge my ſelf; and for thy ſelf upon me, if I do. Thine, O Lord, is the Sword of Vengeance, and thine is the ſharpeſt Sword. O let me not dare to take it out of thy hand! Leſt while I ſtrike others, I fall juſtly by thy Sword. Tho' Fleſh and Blood provoke me to it, let thy holy Spirit withhold me from it: And caſt and keep out of me that Evil Spirit, by thy Power, O good God and Saviour, for thy infinite Mercies ſake. *Amen.*

A Collect or Prayer againſt Malice.

O Thou Divine Goodneſs, that wouldſt not have me be of a Revengeful Spirit, neither wouldſt thou have me be of a Malicious Spirit; and therefore, O Lord, be pleaſed to keep me from Malice, which is the very Soul of Satan, and Sin of the Devil: Thou, O God, art Love, but he is Hatred; And if Malice be in me, I ſhall be as he is, even one whom (unleſs thou hateſt thy ſelf) thou canſt not love: Thou haſt commanded that I ſhould love my Enemies, and wouldſt not have me be malicious againſt them, nor bear them ill will for what they have done to me, but rather to pray for them; yea, tho' they uſe me deſpitefully, thou wouldſt not have me be deſpiteful towards them. And therefore from ſuch a hateful and damning Diſpoſition, O Lord, Deliver me: Let not Satan's Brand be on my Breſt, and his Soul in my Body, leſt being marked for him, he ſeiz. me as his own. But, O Lord, do thou ſtamp me as thy own, and ſet the Seal of thy Love

Love on my heart, that I may be owned by thee, and have thy Badge continually upon me, which is, That we love one another: O let me not wear the Devils Badge, in a viſible or ſecret Malice to any. Make me, O Lord, a Child of thy Family, a Dove of thy Flock, without any Gaul or Rancor, a Lamb of thy Fold, harmleſs to all, and not doing Miſchief to any; but delighting, like thy Bleſſed Self, to do good unto all; Even for his ſake who is holy, harmleſs, and undefiled, who did good to all, and Evil to none, even Jeſus Chriſt our Lord, Amen.

A Collect for Grace.

O Thou that haſt promiſed thy holy Spirit to them that ask it, give me thy Grace, O God; that being ſtrengthened thereby, I may with Courage and Conſtancy Engage all my Spiritual Enemies, and ſubdue them: That I may paſs my Pilgrimage here in thy fear, and at laſt receive my Triumphs in thy Glory: Through the merits of Jeſus Chriſt our Lord. *Amen.*

A Collect for Peace.

O God of Peace which art incomprehenſible, give me Thy Peace, which paſſeth all underſtanding: Let me ſo live according to thy Rule, that I may have Peace with my Conſcience; and let me be ſo ruled by thy Will and Word, that my Conſcience may have Peace with Thee. Lord, make an Everlaſting Peace with me, and let me never do that which has any Tendency to break that League. Dear Jeſus! Let it be Ratified and Confirmed in thy Blood, and maintain it in me by thy holy Spirit. *Amen. Amen.*

A Collect for Health.

IT is the wonder of thy Providence, O Lord, that a Body ſubject to thouſands of Frailties, and Caſualties every Day, ſhould Enjoy Health or Life an Hour; yet through thy Mercy I have both at this inſtant.

Lord

Lord, continue to me what I have, and let me so improve it to thy Honour, that thou mayst continue it; and suffer me not by any Sin to provoke thee to take it away from me, and to Smite me with Sickness. Hear me, I beseech thee, for Jesus Christ his sake. *Amen.*

A Collect for Friends.

O *Lord, it is Joyful for Friends to love and live together on Earth; but the Joy of all Joys to live with thee in Heaven. I beseech thee let that happiness be the Portion of all whom thou hast made more Nearly and Dearly to be Mine. Let us so live in thy Service, that we may die in thy Salvation. In the mean while, what we want of any Earthly Good necessary for us, Give us: What is amiss, and offensive to thy Heavenly Majesty in any of us, Forgive us: What is requisite to make us so to serve thee now, that thou mayst save us then, in thy Bounty bestow upon us; Even Truth and Grace, might to See and Seek thy Face, in Jesus Christ our Lord.* Amen.

A Prayer for the Kingdom.

O Lord, Our Diſtractions threaten Deſolations to us, Preſerve us! Our ſins cry aloud for thy Vengeance upon us! Pardon us! Thy Mercies have been great to this Nation, O Lord remember them! Thy Deliverances of us have been many, O Lord Renew them! That Iniquity be not our utter Ruine, give us Repentance! The Guilt and Blood upon us, Forgive! Our Breaches, Repair! The Order which may bring Peace, Eſtabliſh! The Government thou haſt Eſtabliſh'd, maintain! What is Juſt and Right in thine Eyes, ſet up! What thou ſeeſt Evil, caſt down! What makes the Nation miſerable, Remove! What may make it happy, Reſtore! Lord, for thy Mercies ſake, ſay, We have been miſerable enough, and make us more happy. Let the Light of thy Countenance ſhine again upon us, and grant us thy Peace! The Power and Authority which may procure it, Preſerve; and thoſe to whom thou haſt given that Power, Bleſs them to us, and us in them,

them, and all in thee. For Jesus Christ his sake. Amen.

A Collect for the Church Catholick.

BEhold, O God and Father of our Lord Jesus Christ; I, a Christian, and Child of his True Catholick Church, Pray thy Mercies on my Good and great Mother, and all my Brethren, and her Children, in thee and thy Son. For Errors amongst them, send them Truth; For Schism, Unity; For Superstition, Warrantable Worship; For Confusion, Order; For Prophaneſs, Piety; For Variance, Concord; for War, Peace; That all may, as one Body, with one Mind, and Heart, and Mouth, and Life, Believe, Love, Confeſs, Adore, and ſo ſerve Thee, and Him whom thou haſt ſent, Jeſus Christ, (the Great Lord and Common Saviour of us all) as thou mayſt ſave us all in the World to come! O Thou Head of the Church, Save thy Body! By thy Blood, Cleanſe it; by thy Spirit, Sanctifie it; by thy Power Preſerve it, and every Limb of it, dear Jeſus! Amen.

A Collect for the Church.

O Christ, Head of thy Body the Church, let not this poor Member of it amongst us, Perish! What it is, Thou seest, Lord; with Pity behold us: What it was, thou knowest; O Lord in Mercy Restore us: Thy Primitive Order in Christian Truth and Worship, for the saving of Souls, which is cast down, set up: The Present Confusions, Distractions, Innovations, Errors, which are got up, cast down: Set up thy Glory, O Lord, amongst us; And what is set apart to support it, do Thou maintain, and continue to us, and our Posterities after us, for Jesus Christ his sake. *Amen.*

A Collect for Safety.

FORGIVE, O Lord, the Forfeitures I have made of thy Protection, by the Wanderings of my Life: And tho' I have not been (as I should) a Dutiful Child; yet be Thou, O Lord, (as Thou

ever art) a Merciful Father: Forget not thy Fatherly Goodness to me, who pray thy Pardon for offending Thee, Thy Grace to serve Thee, and Thy Providence to preserve me this Night, and Evermore, through Jesus Christ, our Lord. *Amen.*

A Prayer for one in Affliction.

O Lord, That Affliction which is now my Lot, is the Result of thy good Pleasure, and as such let me Eye it, and improve it, to reclaim me from Evil Ways, and to direct my course into those that are Good: If it be so grievous to bear it for a Time, what is it, O God, to suffer it, and ten thousand times more misery than it, for Ever! Then if it be ill, let it be thy Rod to reclaim me; and if Good, thy Staff to make me stand better in Grace, and advance me to thy Glory; Thy Fan to Purge me, Thy Furnace to Prove me. So Adversity to my Body, be the Prosperity of my Soul, let it come and Welcome, O Lord; that

my Soul may at last, everlastingly Prosper with Thee, in that Day of Bliss which knows no Cloud of Ill, nor end of Good to Eternity. Since Affliction is a sign of thy Mercy, a Badge of thy Favour, and a means of Glory, let me not be Impatient under it, lest I perpetuate my Woes to two Worlds; and whom Thou hast but for a Time, make my self miserable for ever. Blessed Jesus! who didst go from a Cross to a Crown, and dost Cross me to Crown me, let me carry mine Patiently that I may come to thy Throne, and not cast my self from a Cross of Woe, into a Gulph of Confusion. From such Miscarriages under my Present Afflictions, O Lord deliver me. Dear Jesus! By the Merits and Example of thy holy Cross, and by the Vertues and Works of thy holy Spirit, Do it for me, and Sanctifie it to me. *Amen.*

A Concluding Prayer.

BEhold, O Lord, what I have Prayed unto thee for, and grant, I humbly beseech thee, the Requests that I have put up unto Thee this Evening, and hear the Petitions of thy Servant: And do for me, for the Nation, for thy Church, and for all Estates and Conditions therein, not only according to what I have Prayed, but according to what I should and ought to have Prayed, and what any else have prayed with me, for Jesus Christ his sake, in whose Name I have presented them, with whose Words I desire to Perfume and Perfect my Prayers: Beseeching Thee, That his Spirit may breathe in those Words in which I know I Pray both what, and as I ought: And therefore (as Devoutly) Confidently say, *Our Father which art in Heaven, &c.*

The Blessing.

BLESSED are the Afflicted and Troubled, and those that mourn under those Calamities we feel and fear: The Blessing and Comfort of God the Father, and the Grace of our Lord Jesus Christ, and the Consolations of the Holy Spirit, be upon me, and upon all such sad and sorrowful Souls with me, this Night and Evermore. Amen.

Medi-

Meditations and Prayers

FOR THE

HOLY COMMUNION,

BOTH

Before, At, and After Receiving.

A Meditation before the Receiving the holy Communion.

O My dear Lord! Thy Passion makes me full of all Passions! I am in Love, and yet I Hate; I have my Longings and my Loathings: I both Rejoyce and Grieve, and Cherish Hope and Fear! I am Incens'd and Ravish'd.

I am in Love with Thee, O blessed Jesus! I am Enamour'd of thy Person, O Thou God-Man! The Son of God! The Beauty of Heaven and Earth! The

Center

Center of all Created and Uncreated Excellency! The Mirror of the Godhead! The Wonder of Angels! The Glory of Mankind! I am Inflamed with thy Love! Thou mad'ſt thy Love to *Lazarus* legible in thy *Tears* (*See how he loved him*, ſaid the Jews) and ſhall not I read it in thy *Wounds*? They ſaw Love in thy *driping Eye*, and ſhall not I in thy *Bleeding Side*? They, in the *Hot-water* thou didſt beſtow on his *Dead Body*, and ſhall not I ſee it in that *reaking Blood* thou ſheddeſt for my *loſt* and *Dying Soul*? O let not my heart be ſo hard to ſee thoſe Wounds of ſo great Love to me, and yet to have no Woundings of Affection for Thee! For thee, Lord! Yes, and all in Heaven and Earth that have Relation to Thee.

I am alſo *in Love* with the *God and Father* of my Lord Jeſus Chriſt, who would give his Son, his only Son, the Son of his Love, ſo to ſuffer on Earth, for a Time, that I might not ſuffer for Ever in Hell.

I am alſo *in Love* with Thee, O *Thou*

Bleſſed

Bleſſed and Holy Spirit of GOD, who didſt anoint Jeſus to be my Chriſt, and thereby Inaugurate him to his Crown of Thorns, and Bleſſed, tho' moſt Bloody Paſſion, which he ſuffered for me.

I am *in Love* with the *whole Bleſſed Trinity*, whoſe glorious Eſſence and Ineffable Unity I Adore, tho' I cannot comprehend; and whoſe Counſels fill my Soul with the higheſt Admiration, tho' I am never able to ſearch out their Unfathomable depth.

I have alſo *Love for the Sons of Men*, for them eſpecially for whom my Lord Jeſus ſhed his precious Blood, thereby to make them *the Sons of God*; and Brothers of Chriſt: Thy Croſs, O Jeſus, ſhall make all Mankind my Friends; for where thou gaveſt thy *Blood*, why ſhou'd not I give my *Heart*?

THUS, Lord, *I love all for thee*, and thee in all: And now I will *love my ſelf* for thy ſake amongſt them: O Lord, I am one in whom is thy *Fleſh*, a *Man*; I am one in whom is thy *Spirit*, a *Chriſtian*: I am one for whom thou didſt ſhed thy

Blood,

Blood, on whom thou hast shed thy *Spirit*: (A redeemed esteemed Man by Thee) and shall I be so poor, as to Value *Dirt* to thy *Blood*? Shall I be tempted to give my self *from Thee*, to the *Flesh*, and to the *World*? O Lord, I will Value *thy Blood more*, I will keep *the Spirit better*, I will set a higher price on *my self*, than to sell thy *Blessed Purchase* to the *Devil*, for a base Piece of *Flesh*, and a small portion of the *World*. So am I, and let me ever be in love with Thee, O Lord.

BUT *O Sin! I am in Hate with Thee*, for my own, and for my Saviour's sake! O thou Enemy of God and Man, how execrable art thou! More than *heart can think*: That madest him lamentable *more than Eye saw*.

AND *O Devil! I hate Thee*, who didst tempt Man out of Paradise, and so draw Christ to a Cross: And could thy Temptations have prevail'd and thy Power been equal to thy Malice, wouldst have cast the second *Adam* out too; that so nor the First, nor his Seed, might ever have come in again.

AND

AND, *O World! I abhor thee*, as the Imp of the Devil; who of his Jews and Gentiles couldst find hands for such horrid Acts, and Sins that made those Bloody Passions. So *Sin, Devil, World*, for the Death of my King, and Lord, and Christ, *you have my Hate.*

I have also my *Longings* too: I Long for the Lord! *My Soul Longeth for God, even the Living God.* (yea, even for the *Dying God!*) *When shall I come and appear in the Presence of God?* God *Dying once*, yet *Living ever!* When shall I come before the Dying-Living God?

I long for the *Chariot* that will bring me to Thee, and will Kiss it, tho' it be a *Cross.*

I long for the *Inn* which will lodge me near Thee, and will Embrace it, tho' it be a *Grave.*

I long for the *Bed* which will raise me to Thee, and will climb to it, tho' it be a *Gibbet.*

O Cup of Salvation, I will not refuse thee, Tho' full (even to the Martyrs Measure) of Blood; If from him, thou

shalt

ſhalt be drank, and yet deem'd nothing to thy Saviour's Blood.

I long to be in thy *Courts*, where thou art preſent in *Spirit!* To be in thy *holy Temple*, (which is thy *Chamber*) at the *Altar* and *Table*, which is the *Chair of thy Preſence*; yea, where in high and ineffable Myſtery, I find a Preſence of thy *Body*, and keep both a *Commemoration* and *Communion* of it and thy *Blood*. But as I have my *Longings*, ſo I have my *Loathings*.

I *Loath the Life* in which I cannot ſee Thee: At beſt, an Exile; at worſt a Trouble to thee.

I *Loath my ſelf* for caſting away Love on ſo baſe and unworthy a Life; where I do either *Crucifie Thee with my Sins*, or *Wound Thee with my Miſeries!* Where I renew Thy *Paſſion* by my *Guilts*, or thine *Agony* by my *Conflicts*.

I *Loath my ſelf* for Loving Thee no more, who haſt lov'd me ſo much. I likewiſe *Loath my ſelf* for Loving Sin ſo much, which has been ſo great an Enemy to my deareſt Lord. — But then I have alſo my Joys.

I *Joy* in thy *Croſs*, not in thy *Griefs*, O Chriſt. For can I ſee thy Sacred Body all *gore*, and my heart not *bleed*? The Spear be *in thy Heart*, and *no Sword at mine*? I will not, I cannot endure it, O my deareſt Lord: No! I Joy in the *Root*, thine *Infinite Mercy*, O God: And in the *Fruit*, the *Perfect Redemption of Man! It is finiſhed*! Yes, Bleſſed be the Blood that was the Price, and bleſſed be the Body that laid out that Blood! The Satisfaction is full; Salvation is ſure! Sin is nail'd! Hell foil'd! Satan chain'd! The World baffl'd! The Fleſh wounded! Death ſlain! The Grave buried! Every Adverſary's Power is conquered by Chriſt, Triumphant in the Chariot of his Croſs over all: *All is finiſhed*!

THERE are ſome very laviſh in their Praiſes of the *Wood* of the *Croſs*: But it was the *Blood of the Croſs* by which Redemption is Purchaſed: And what Good doth not grow from and upon that Pulpit of Repentance, Pillar of Faith, Anchor of Hope, Magazine of Charity, Armory of Mortification, School of Patience,

tience, Mirror of Obedience, Rock of Constancy, Shop of Humility, (the whole Duty of a Christian.) O *blessed Root* of *God's Mercy*, that bringest forth the *happy Fruit* of *Mans Grace and Glory*! O *Tree of Death*, more blessed than the *Tree of Life*, that hast such a *Root*, and such *Fruit*: Thus are my Joys Triumphant in thy Cross. — But

I Grieve to see Thee Crucify'd *again*, O Christ, and my Soul is Crucify'd for having a hand in thy Cross; Wo to the World for offences, which make Thee bleed afresh, and bring Thee to thy Cross again. Wo is me that see Thee daily Crucify'd betwixt Hereticks and Schismaticks, Thieves of thy Truth; betwixt Hypocrites and Profligates, Thieves of thy Grace; amidst Men of Intemperate Heats and Cools in Religion, Thieves of thy Honour.

I Grieve to see Thee Crucify'd *in vain*: So much of the World lost, when all was paid for! A Price sufficient to have ransom'd not a World only, but a Hell-full of Devils, Effectual only to a handful of

Men.

Men. Yea, even within thy Holy Pale, which ſhould preſerve thy Blood to a drop, wo is me! how is it ſpilt to a ſtream! Whilſt ſo many make void by their Sins, the healing vertue of thy precious Blood! By Unbelief how many Millions are loſt out of the Church! And by Mis-belief, how many Thouſands in it! And by Miſcarriage of Life, how many Thouſands of Millions both in and out! My heart bleeds to ſee thy Creed without Faith, thy Decalogue without Obedience, thy Prayer without Uſe, thy Sacraments without Reverence! Nay, to ſee it made Faith, Conſcience, Devotion, Zeal, to have no reſpect to Sacrament, Prayer, Decalogue or Creed! And, Lord, what Tears, even of Blood, are ſufficient to bewail it! O my dear Lord! Can my Eyes ſee thee thus Crucify'd again Twice, and in vain Once, and my heart not grieve! —— And yet tho' I grieve, I am not without Hope. And,

I hope in Thee, and the Blood of thy Croſs alone. I hope for Pardon, becauſe I read it Seal'd in thy Blood! I hope for

Salvation, becauſe I find it Purchaſed under that Seal. Wilt thou not make good thy Seal? Wilt thou not prefer thy Purchaſe? Nor Sin nor Devil then ſhall Damn me, O Chriſt; he ſhall not ſteal thy Purchaſe, nor make void thy Seal: Thy Blood is my Plea againſt both: In it I ſee my Pardon and Salvation Written; nor care I, ſo thou be my Advocate, for Saint or Angel to ſet to their Hands. I hope in Thee for my Salvation.

AND ſo I do for my Mothers too, the Spouſe bought with thy Blood, and Lov'd as thy Body: O Lord thou art her Saviour, and ſhall ſhe want thy Salvation? O let her not want thy Bowels for whom thou gaveſt thy Blood! Behold her Miſeries, and forgive her Sins! Till thy Blood hath no Vertue, ſhe is not without hope. And I know, O Lord, that the Streams of thy Blood are not yet drain'd, and that the Sea of thy Mercy ſtill flows as freſh and free as ever. And therefore will I hope ſtill. —— But,

I fear too: I dread Temptation: Thy Croſs was made of *Adams* Tree: I fear, becauſe

becauſe he fell: I Dread Deſertion: I want both *David's* Grace, and *Solomon's* Wiſdom; and yet tho' I had both, I ſhou'd fall, if thou forſak'ſt me: On the Croſs thy Diſciples left thee, but let me never leave thee: I dread Apoſtacy! O keep me from that Sin from which even thy Blood, thy Croſs cannot or will not ſave me. But then,

I fear my ſelf for all this: As my Sins nail'd thee to thy Croſs, ſo my Corruption rivets me in my Sins. The heart is deceitful above all things, and mine is deſperately wicked; and full of divers Luſts and Abominations. And therefore from a Tempeſt of Temptation, from the Gulph of Spiritual Deſertion, from the Precipice of Apoſtacy, and from my ſelf above all, by the Vertue of thy Croſs, deliver me, O Lord.

O Chriſt, my Spirit is Incens'd, and I am full of Indignation for the Affronts and Injuries done unto thee! To ſee thy Blood ſpilt or ſcorn'd; to ſee thy Paſſion forgot, or abus'd; Thy Love without Memory or Value, thy Pains without

Belief or Remorſe. Who can endure, O bleſſed Jeſus! to ſee thy Croſs made the Devils Standard? And thy Wounds (the only ſhelter for Sinners) turn'd into Cities of Refuge for Sins? To ſee thy Paſſion made the Nurſe of Preſumption, and thy Mercy the Milk of all Abominations? When Indignation kindles in thy poor Servants Soul at ſo great Indignities, how is it that Wrath flames not out in Thine? How is it? Even ſo it is, becauſe thou art Jeſus! Loveſt to ſave, and art loth to deſtroy; Waiteſt our Repentance, and Waveſt thy Vengeance.

I am Raviſh'd with that good Spirit of thine, O Chriſt! Thou hadſt it on the Croſs, and keepeſt it on the Throne! Where it appears, it doth Raviſh me: In thy Lips! Thou Prayeſt their Pardons that are ſhedding thy Blood! And thirſteſt for their Salvation that are Butchering thy Body! In thy Arms! Stretch'd out to Embrace all on Earth, and therefore ſtrike not, tho' in all the Power of Heaven! In thy Eyes! As Thou waſt with one of my Mothers, I am with one

of

of Thine. Thy Fury frights me, O Lord: Thy Favour is that One: The Eye with which thou didst look at the poor Thief, and give him both thy Pardon and thy Paradise: The Eye by which thou didst look at thy dear Mother; and amidst all thy Wounds chuse her a Guardian, and have her in thy Cares. The Eye with which thou did'st look at the dear Disciple, and Adopt him, of thy Servant, thy Mothers Son. The Eye by which thou didst look at poor Sinners to be saved, a Church to be bought, and World to be Ranfom'd: But, in thy Heart, O Lord, O what an Apparition see I there! Through the bloody Door of thy Wounded Breast, a House full of Nothing but Goodness, Pity, Patience, Mercy! O what a Perspective is there by the way of the Spear! To see the Prospect of a poor Sinners sole delight, a Heart full of Grace and Favour, in the Brest of a Jesus! A Saviours Heart! From that Heart, with that Eye, O Christ behold the Afflicted Mother (thy Church) and thy dear Disciple, her Child! Breathe Comfort to her for whom

thou gaveſt Blood! And to him who is the Son of her Comfort! Make Peace between Mother and Children, where there ſhould be Love. Let them live by one Spirit, that are bought with one Blood! And no longer be one anothers Croſs, but bear one anothers Burdens.

Dart, Lord, from that bleſſed Eye of Pity, theſe Favours on the Face of that bleeding Body: and with thy Arms, Nail'd once to a Croſs, now extended on a Throne, Embrace her; and uphold her in Life! Advance her Throne for whom thou did'ſt endure thy Croſs; O Thou who didſt with thy Fingers work Heaven and Earth, and upholdeſt all things by the Word of thy Power, thoſe whom the World treads under foot, take thou into thy Arms! In thy bleſſed Arms, O thou Omnipotent and All Merciful Maker and Saviour of the World, in thy bleſſed Arms I leave the Wounded Mother, and at thy Feet I lay the bleeding Child.

JESUS, nouriſh theſe holy Paſſions in me, which my Heart hath conceived,

and

and my Tongue now brought forth before Thee! Let thy holy Paſſion ever breed them in me, and thy Spirit Nurſe them for thee, even by the Merits of thy bloody Paſſion, I beſeech Thee. *Amen! Amen.*

A Prayer before Coming to the holy Communion, Acknowledging and Deprecating our Unworthineſs.

O Lord, I am every where in thy Preſence, and under thy Eye, and therefore ſhou'd be prophane no where; but thy ſpecial Preſence and Face is in thy Temple: There therefore I ſhould be more holy; and thy Chair and Seat is at thy Table, and therefore there I ſhould be yet more ſo: Even the Angels are not pure enough for ſuch a Heavenly Preſence; how then ſhall a poor mortal Man appear at ſo high and holy a Service? How ſhall I dare to Communicate with Thee, that deſerve not to come before Thee? Lord, ſince I cannot come as I ſhould, pure, I will endeavour by

thy Grace, to come as I may, Penitent. I will be more humble, becauſe leſs holy; and more Waſh'd, becauſe ſo Filthy. And O Lord, give me Grace ſo to come. Let me look over my Life in the Glaſs of thy Law, and make me waſh with my Tears what is polluted in my Ways; and Cleanſe in Chriſt's Blood what I waſh with my Tears: O Lord, in a Bath of this Water warm'd in that Blood, flowing from a Sinners bleeding heart, and Saviour's bloody ſide, ſhall I not be clean if I waſh? Pierce my heart, O Lord, that I may repent; open my heart that I may believe, that ſo I may waſh and be clean! Tho' I did not live, let me believe aright; and let me love whom I do believe, even thee, O God, Father of our Lord Jeſus Chriſt, who didſt ſend thy Son to ſhed his Blood and Redeem me; and Thee, O Son of God, who didſt come and ſhed thy Blood to make a Bath and heal me; and alſo Thee, O holy Spirit of God, by whoſe Grace and Work upon my heart, I come to have the Benefits of that Blood. And whom

I love, let me not grieve; Lord, let me no more offend thee: Let my heart be ſet to ſerve thee, reſolved to pleaſe thee: And do thou accept me, Father, Son, and holy Ghoſt. *Amen.*

A Prayer before the holy Communion, to be Pardon'd, and Prepar'd for it.

DEAR Saviour! that haſt given thy Fleſh and Blood to be my Meat and Drink, and now inviteſt me to thoſe Heavenly Dainties: Who am I, woful and wicked Wretch that I am, that I ſhould dare with my unworthy hands to receive thoſe high and holy Myſteries! Originally Unclean, Actually Defiled; and even ſince my laſt Coming and Communicating (for all my Vows and Proteſtations before thee) again and again polluted. In theſe ſtraits and ſtreſſes of Spirit, how ſhall my Soul be ſatisfied? If I come not at thy call, I rebel againſt thy Mercy: If I come, I treſpaſs upon thy Purity! O my God, I will not ſtand out a Rebel, but rather fall down an humble Suppliant before thee. I

am

am guilty, Lord Pardon me; I am polluted, Lord purge me: Tho' guilty, tho' polluted, I am thy Ranſomed Soul, Dear Redeemer, ſave me! Let the Merits of thy precious Blood, cleanſe me from the guilts upon me! Let the Graces of thy holy Spirit Sanctifie me from the ſtains within me! Let the Sighs and Tears which come from my bleeding Heart, waſh off thoſe Blots by Vertue of that Pretious Blood! Let the Cries and Prayers which now come from my Believing Soul, obtain thoſe Graces from thy holy Spirit. True Repentance and Humility, a lively Faith and Charity, with all thoſe holy and heavenly Thoughts and Affections which may diſpoſe and prepare me for Thee! By theſe fit my Soul for thy Self, and my Body with my Soul to be an holy Houſe and Habitation for thee! Let thy holy Spirit and Body enter into me; Come, dear Redemer, come to the price of thy Blood; ſeiz thine own, and ſave me: Poſſeſs my Soul, Feed me, and Preſerve me. Hereafter let me have more Grace than to grieve thee. Give me care to keep my Body (thy Temple) more pure from Sin, and holy to Thee;

and

and my Heart (thy Bed) more clean from Luſt, and undefiled before Thee! In the ſtrength of Thee, the Living Bread, let me grow more able to ſerve thee. And by Vertue of ſo near an Union and Communion with thee, let not mine, but thy holy Spirit from henceforth Lighten, Lead and Enliven me; that I may ſhun Sin, which thou hateſt, and daily do thoſe Duties of Devotion and Charity which pleaſe Thee: So let this holy Sacrament at once Seal to me thy Mercy and my Glory; where I ſhall for ever Communicate with Thee in Perfect Purity and Felicity! To that happy Communion, by thy Grace, dear Saviour, ever Prepare me; and Now for a holy Communion with Thee. Amen, Amen: Say Amen, Lord Jeſus.

A Prayer At our Receiving the Holy Communion.

DIDST Thou not Invite me to thy holy Table, O Lord, I durſt not come: Now thou calleſt me, *I* dare not keep away: And yet when *I* do conſider Who and What is here, *I* fear

and

and tremble to come. Thou, O Lord, art a holy and dreadful Majeſty, and ſo thy Myſteries be. Holy Bread, and holy Wine; A moſt holy Body and Blood: No Taint in his Blood, who is GOD as well as Man: The Lamb of God, Immaculate, Undefiled, without Spot; All-Pure, moſt High and Holy! But alas! *I* am Unclean, Unclean, Unclean; Originally, Actually, Every-way; in Heart, Hand, and Lips; throughout Childhood, Youth, and Manhood, moſt Unworthy to approach a Preſence ſo Pure, who am ſo Unholy!

TRUE, Lord! But *I* Lament my Uncleanneſs, *I* Renounce my own Unworthineſs: *I* come, not becauſe Worthy, but Needy! *I* come to be made Clean and Worthy: That Body and Blood can make me Clean, (it is my Saviours.) and his Merits can make me Worthy! (They are thy Sons, O Lord!) And here is a Conveyance of that bleſſed Body and Blood; (It is thy Sacrament!)

LORD! Think me Worthy for his ſake, and make me Worthy for thy Mercies

Mercies ſake, by my Coming. Give my Sins, thy Pardon; my Soul, thy Grace; my Self, thy Acceptance in thy Beloved. And what thou doeſt Convey, Seal to me by what *I* now Receive from Thee, the Bleſſed Body and Blood of Jeſus Chriſt our Lord. *Amen.*

A Prayer and Thankſgiving After the Receiving of the holy Communion.

PARDON, O Father, the Errors and Infirmities of thy poor Child, which have paſs'd in thy holy Service, whether Before, or In, or Since the Sacrament. And in and for the Precious Blood of thy holy Child Jeſus, of which *I* have had the holy Communion, Seal me my Pardon! And behold and accept thy Servant, from a Heart full of thy Love, pouring out Praiſes to Thee, for the Inеſtimable Benefits Received in thoſe high and holy Myſteries! What am *I*, O Lord, or what is in me, that thou ſhouldeſt do this great Honour and Favour to me? *I* am unworthy to touch the Treſholds of

thy

thy Houſe, and Thou haſt taken me to thy Table! *I* am not worthy to ſtand amongſt thy Saints, and thou haſt made me Sit with my Saviour! *I* am not worthy to come before thee, and fall down before thy Footſtool, and Thou haſt been pleaſed to come into me, and make my Heart thy Throne! *I* am not worthy to Eat the Bread of Men, and thou haſt given me the Bread of Angels; Yea, Lord, the Angels hunger, but have not this Bread! What they admire, *I* have Received; whom they Adore, *I* have Entertained: The Body and Blood of Jeſus, their Mirror, is my Meat! Chriſt and they are two, but I and my Saviour are One, Fleſh of his Fleſh, and Bone of his Bone; One Blood, one Body! O unſpeakable Myſtery! O incomparable Mercy!

LORD, I beſeech Thee, ſince of my ſelf I cannot enough Praiſe Thee, make me ſome way worthy of Thee: Let my Hands which have Received thy Bleſſed Body and Blood, be henceforth Sacred, and do no Deeds that may offend Thee:

Let

Let my Lips which have touched thoſe holy Myſteries, be hallowed from all Words that may diſpleaſe thee: And let my Heart, the Habitation of my Lord and Saviour, be hereafter holy, and no Vain Thoughts lodge within me! As I am one with him in Body and Blood, let me be one in Spirit; the Spirit of Wiſdom, Love and Holineſs: Truly to know Thee, ſerve Thee, and cleave unto thee. By the bleſſed Sacrament of his Body and Blood, convey it to me. Confirm it in me! Let it be to my Soul the Signet of thy Love, and Seal of thy Glory. And Even for the precious Merits of that Blood and Body, receive me to it, I beſeech Thee, that I may be one in Everlaſting Union and Communion with Thee, for Jeſus his ſake. *Amen. Amen.*

A Thankſgiving for a Devout Soul, After Receiving the Communion.

O Thou that haſt given the Bread of Heaven to feed me, give me the Tongue of Angels to praiſe Thee! Lord, the very Angels are not bleſſed with ſuch Bread! O what an high Myſtery and Mercy is this, that my Saviour is my Suſtenance, and their Maker my Meat! The Body and Blood of Chriſt, the Eternal Son of God, to be in an holy Communion Eaten and Drunken, by the Mouth of a Mortal Man! O the Infinite Condeſcending Goodneſs of a gracious God! To make my humble Heart the Habitation of his Holineſs! To come to me, Enter in me, and become one, not by Reconciliation only, but Heavenly Union and Communion with me! O miraculous Union! O myſterious Incorporation! O happy Soul, that art ſo near to thy Saviour! O bleſſed Saviour, that art ſo near my Soul! O wretched Soul, if thou eſteem'ſt any thing too dear for ſuch a Saviour! Wilt thou not give thy Body and Blood for his Truth? Wilt

thou

thou not offer thy Life as a Sacrifice to his Glory? O Lord! Let my Soul, which by thy Sacrament is made ſo happy, by my Sin never be made wretched. And ſince I have received thy Body and Blood, let thy Spirit take Poſſeſſion of my Heart, and Guide me, Lead me, Command me, and Rule me: Be thou the Spirit of my Soul, and Soul of my Body. Let not the Fleſh, World, or Devil, have any Power in me: Live! O Live Thou in me, O Chriſt! Live in my Earthly Tabernacle, and let me live for Ever with Thee in thy heavenly Habitation! Even by the Merits and Vertues of thy pretious Body and Blood, O ſweet Jeſus, I beſeech Thee. Amen.

I AM now come, through the Divine Aſſiſtance, to the laſt thing I Promiſed, which is, *Some General Rules and Directions for our Daily Practice:* In which I ſhall be very ſhort, a few things well digeſted, being better than many; which oftentimes prove burdenſome to the Memory, and hinder, inſtead of help.

I HAVE already ſet down a Form of Prayer to be us'd Morning and Evening in Times of Affliction; beſides which, I will add,

Rules of Devotion for the Morning.

IN the Morning when you firſt awake, lift up your Eyes to God and ſay, *I lift up mine Eyes to the Hills from whence cometh my help.*

THEN lift up your heart to God, and pray, *Lord keep me from all Sin and danger this day, for Jeſus Chriſt his ſake.*

WHEN you are up, kneel down, and ſay this Prayer: *Almighty God, who haſt touched my heart with a ſenſe of thy fear, and holy dread of thy Majeſty, I beſeech thee give me thy grace, ſo to govern my thoughts, and look to my Words and Ways this day, that I may avoid all Sins, eſpecially thoſe to which I am moſt inclin'd, or may be moſt provoked: That ſo my Soul and Body may be kept pure, and unſpotted before Thee; and whenſoever the hour of their Separation ſhall come, may be ready and*

and prepared for Thee, through the Merits and Mercies of Jeſus Chriſt our Lord. Amen.

WHEN you are ready for your Morning Prayers, you may uſe the Service before recited for the Morning:

Rules for the Evening.

AFTER you have Uſed the foregoing Prayers for Evening Service, and before you go into your Bed, kneel down and ſay this ſhort Prayer: *O God, who haſt made the Day for Labour, and the Night for Reſt, let thy Sons Blood cleanſe me from this Days guilt, that I may ſleep in thy Peace, and riſe again refreſhed and preſerved by thy Favour, through Jeſus Chriſt our Lord.* Amen.

AND this Thankſgiving and Prayer: *Almighty God, who haſt preſerved me this day from many Sins and Dangers, I do humbly magnifie thy Name for thy Grace and Goodneſs towards me, beſeeching Thee to forgive me all the Errors of this day, whereof my Conſcience doth or may accuſe*

me. And grant that thoſe ſins which by my frailty I have Committed, may by the help of thy Spirit be more carefully avoided; that I may ever ſtand in thy Favour, Walk under thy Protection, and now reſt and lie down in thy Peace, and at laſt come to thy heavenly Kingdom, through the Merits and Mediation of Jeſus Chriſt. Amen.

When you lie down ſay,

I will lay down my head in Peace, and take my Reſt, for thou only, O Lord, makeſt me to dwell in ſafety.

Then Pray thus:

LIGHTEN mine Eyes, O Lord, that I ſleep not in Death; I commit my Soul and Body to thee; keep me for thy Mercies ſake. Amen.

Some

Some General Rules for our Daily Practice.

1. REmember, That tho' Knowledge, eſpecially the Knowledge of God, be an excellent thing, yet it will be no farther available to thee, than as thou putteſt it into Practice: For Knowledge without Practice, is like Light without Heat, which never ripens any Fruit to the Glory of God, or Good of thy own Soul. Be ſure therefore to labour after the Knowledge of Gods Will, and to put that Knowledge into Practice.

2. Let the Worſhip of God have the firſt place in thy Affections and Actions. And tho' Private Prayer and ſecret Ejaculations be neceſſary, yet let not Publick Prayers in the Houſe of God be Omitted.

3. Neglect not the Common Prayers and other Publick Duties of Devotion, but ſay with holy David, *I was glad when they ſaid unto me, We will go into the Houſe of the Lord.*

4. Be careful that Divine Service be

performed aright, as it ought to be, and delight thy ſelf in the Beauty of Gods Houſe.

5. In all the Various Changes that befal thee, eſpecially in Afflictions and Diſtreſſes, make Prayer thy Refuge.

6. Set aſide appointed times for thy Private Devotions, and obſerve them not only out of Cuſtom, but of fervency of Spirit, to increaſe thy Piety.

7. The Pious Rites and Ceremonies of the Church, eſteem highly of; I mean thoſe which are not repugnant to Gods Word; and on the other ſide, fly Superſtition.

8. Uſe conſtantly the Prayers for the Church; and by name, for all thoſe for whom thou art bound to pray, eſpecially the *Royal Family*.

9. If thou art a Father of a Family, govern all under thy Care, piouſly and religiouſly: Let all reſort to Morning and Evening Prayer, either Privately, or Publickly, if it may be. And let this be a Law to thy Family: Whoſoever comes within this Houſe, let him be Sober, Juſt,

Religious,

Religious, and Honeſt in all things: Lye not, Swear not, Forſwear, nor Blaſpheme not: Detract not from others, mind not Cups and Revels; offend not any Bodies Ears, or Eyes, or Mind, either by Words or Deeds. Whoſo doth otherwiſe, let him depart hence.

10. Diſcipline thy Children betimes, and Train them up in the way they ſhould go, and when they are old they will not depart from it.

11. Rule thy Wife with Prudence; and provoke her to the Love of Vertue and good Works, by thy Example.

12. If thou haſt Daughters, be ſolicitous about the Preſervation of their Chaſtity; the Age is corrupted, and full of Debauchery; and if they come to be defiled, they are in danger of Eternal Ruine; and therefore this requires thy utmoſt Care, for thou haſt no Treaſure ſo much expos'd as theſe. And to this End, keep with a double-Lock their Ears and Tongue from Obſcenity and Scurrility; let none come near them, that uſe impudent Jeſts or Geſtures, for ſhameleſs

Companions and evil Converſation, Corrupts good Manners, and ought to be avoided as ſo many Serpents and Vipers.

13. Be careful to avoid all known Sins: To which End be ſure thou commit not the leaſt fault wittingly or willingly, for the deareſt Friends ſake: It is better to renounce all Friendſhip with Men, than to endanger the breaking of thy Friendſhip with God. And nothing will break this Friendſhip ſooner than Sin.

14. Uſe not thy ſelf unto Swearing; I mean not only Vain and Prophane Swearing, but alſo Promiſory Oaths: But if thou haſt made any ſuch, take care to perform 'em, tho' it may be to thy own outward hurt.

15. Vow nothing raſhly, but upon great Deliberation; and what thou haſt Vowed, pay.

16. Imitate the Life of thy bleſſed Saviour; and follow the ſteps of his Saints in all things wherein they ought to be imitated.

17. Next after thy Duty to God, conſider

consider what thou owest to thy Neighbour; and do it whilst it is in the Power of thy hand.

18. Do good to all, according to thy Ability; Feed the Hungry, give drink to the Thirsty, Entertain the Stranger, Cloath the Naked, Visit the Sick, Redeem the Prisoners, and Bury the Dead. This Charity belongs to the Body.

19. There is likewise a Charity due to the Soul, which is, To instruct the Ignorant, Correct the Sinner, Counsel the Doubtful, Comfort the Afflicted, indure Injuries, forgive Wrongs, pray for Others, yea, for thy Enemies.

20. Observe Friendship with Constancy, fasten that knot; and if it be loosed, tie it again. Reconcile those that are fallen out. Strifes and Contentions, which are the Bane of Charity, Extinguish and Wipe away.

21. Interpret all things from others in the best sense; scorn none, nor detract from any; neither provoke 'em by Railing or Opprobrious Terms; but give to all, that honour that belongs to 'em.

22. Let

22. Let thy geſture be without Affectation, yet not Phantaſtical; and let thy Countenance be Free, but not Lofty, and Chearful, but not Lowring; let thy Speech be Sober, Simple, and Harmleſs, without Deceit or Flattery, and without Mimical Actions, like a Stage-play.

23. Be ſenſible of the hand of God under all Afflictions; and think with thy ſelf that he does nothing without a Cauſe, and let that keep thee, humble, and put thee upon a ſerious Reflection on thy paſt Actions.

24. If Reproaches, Reviſings, and other Injuries be thrown upon thee, ſtrengthen thy Soul in God, and under-go them both with Courage and Conſtancy; and, as far as thou art Innocent, with Rejoycing.

25. Under all Afflictions be ſilent, let the Cauſes be what they Will; for it argues Impatience to Complain: Beware therefore that thou accuſe neither Heaven nor Men; for none is more injurious to thee, than thou to thy ſelf, if thou be Impatient. Righteous is the Lord, and true are his Judgments. 26. But

26. Be ſure take heed, leaſt under thy Afflictions thou forgetteſt thy Creator, and ſeekeſt Deliverance by indirect means: For many have ſtumbled upon this Rock, and been broken to pieces by it: For ſuch men wou'd preſcribe to God, and have him directed by their fooliſh Fancies: *But who hath directed the Spirit of the Lord? Or being his Counſellour have taught Him?* 'Tis a vain thing to attempt it. Therefore to be willing to tarry till God ſees good to deliver, is the way to haſten our Deliverance; but to go about to deliver our ſelves, and throw off the Burden that God has laid upon us, is the only way to bind it on the faſter, and to keep back that deliverance, which (for ought we know) may be at the Door. And therefore,

27. If the Times compel thee to ſuffer for Righteouſneſs ſake, be not afraid: The three Children loſt nothing by being in the fiery Furnace, ſo long as there was a Fourth there with them, which was the Son of God.

28. In times of Affliction eſpecially, throw

throw away all vain desire of Riches; despise the World, and all the Allurements of it, whether they be Honours, Pleasures, Friends and Acquaintance, or whatever else. That which keeps down thy Affections from mounting to Heaven, and soaring Above, is a dead weight, which thou hadst better be without.

29. Whatever thou loseſt, take care to keep thy Innocence: If thou loseſt all the World, and keepeſt thy Innocence, thou mayſt yet be a Gainer. But if thou loseſt thy Innocence, then indeed thou loseſt All, and thy Loss becomes truly Unvaluable.

30. If thou wouldeſt preserve thy Innocence, make Gods Word thy Rule, and humbly implore the gracious Conduct and Guidance of his holy Spirit: For he it is that leads in the way of Righteousneſs, and in the midſt of the Paths of Judgment; and he has assur'd us in his Word, That if in all our Ways we acknowledge him, he will direct our Paths.

FINIS.